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BLOOMFIELD'S RECENSIO SYNOPTICA ANNOTATIONIS SACRÆ.*

THE second and concluding part of Mr. Bloomfield's extensive and important work has now been some time before the public, and we feel that we have too long delayed the notice which it justly demands, and which the readers of our remarks on the former portion would expect.

An advertisement prefixed to the Fourth Volume assigns reasons for some alterations in the plan, which are there explained, and which, though partially beneficial, we are sorry that we cannot on the whole approve. Their general tendency is stated by the author to be to render the work "*less* of a synopsis or corpus annotationum, *more* of a recensio or critical digest." Now, we apprehend that the value set upon the work by judicious readers, will not depend chiefly on its exhibiting the opinions or reasonings of the learned editor, however worthy they may be of respectful attention; but on its supplying them with a faithful synopsis of the interpretations of Scripture most deserving of being known and considered, which hitherto have been only to be found scattered through numerous and costly volumes, altogether inaccessible to many who ought to be acquainted with them.

That in giving such a synopsis he should aim at conciseness, and suppress without scruple superfluous or unimportant matter, is surely to be expected; that he should add from the abundant stores of his own learning such illustrations and explanations as appear to him useful, is an additional claim on our gratitude; and his own judgment respecting the soundness and value of any thing which he lays before us, deserves to be carefully weighed, though it ought by no means to be received with implicit deference. But it is much to be feared, that in attempting to give his work more the character of a *recensio*, he has often only allowed his readers to become acquainted with the curious and interesting annotations of learned and judicious commentators, as represented in the words of one who is prejudiced against them, and designs to oppose and censure them. We cannot

* *Recensio Synoptica Annotationis Sacræ, &c.* By the Rev. S. T. Bloomfield, M. A., of Sidney College, Cambridge, Vicar of Bisbrooke, in Rutland, and Resident Curate of Tugby, Leicestershire. Part II. Vols. IV.—VII.

say that we observe in these volumes the same fairness in laying before us the opinions of the most eminent critics, for which we gave him credit in the former ones, and which often counteracted the effect of his own partiality on doctrinal subjects. We do not accuse him of wilfully misrepresenting any man's sentiments, but he has so altered his plan as not always to allow the writers he makes use of so fair an opportunity as before of speaking for themselves, and the statement of an adversary is hardly likely to do them full justice.

We must here enter our protest against the absurd principle, (vid. Advertisement, p. vii.,) that "unsoundness in doctrine," i. e. difference of opinion on doctrinal points from our author and his church, affords any reason for neglecting the commentaries of men who have devoted their best powers to the interpretation of the Sacred Volume; whilst we express our regret, that from the increased influence he has given to this principle, whether in consequence of "his own experience and mature reflection," or of the "suggestions of those distinguished personages who kindly took an interest in the work," (doubtless as one likely to influence the minds of the younger clergy,) and to whose opinions he considered that so "much deference was due," there is in the present part less liberality of annotation, and much less candour in making known opinions and arguments on both sides, than were found in the former one, where, however, our readers will recollect that we could by no means acknowledge impartiality.

In short, whether acted upon by his own fears or influenced by those of others, our author seems to have found his original plan somewhat too bold, too much in danger of being approved and turned to their purpose by heretics, to be strictly persevered in, and to have endeavoured so to modify it as to secure himself from all possible charges of putting weapons into the hands of the enemy. In our estimation, he has certainly lowered his character as a scriptural critic; yet when we consider the mass of valuable biblical knowledge which he has collected, and the general tendency of his work to promote juster principles of scriptural interpretation than have hitherto prevailed *amongst those by whom it will be chiefly used*, we cannot refuse to labours which required for their accomplishment such persevering diligence and zeal a very high degree of praise, which is not the less sincere for the freedom with which we have pointed out the faults which we think we perceive.

There is an appendix to the annotations on the Gospel of St. Matthew given with the first volume of the present part, containing one or two corrections and explanations of expressions before used, which, having quoted those expressions, we cannot in justice withhold.

In his notes on Matt. iv., Mr. Bloomfield enters into no particular explanation of the circumstances of the temptation, but says, "the student may consult *with advantage* Dr. Maltby's sermons," from which we naturally inferred that he himself *inclined* at least to Farmer's hypothesis adopted by Dr. Maltby, more especially as the vulgar opinion is not even mentioned. But we paid him an undeserved compliment in associating him with those enlightened as well as learned men. He now says,

"As to the expression *with advantage* there used, *I know not how it escaped me*; since it does not represent my real opinion. I can as little approve of the hypothesis of the acute and ingenious Farmer and the very learned Dr. Maltby, as of any others of the recent theologians; and until I obtain more light, I must acquiesce in the opinion of the ancient fathers, and the generality of commentators, that the Evangelist records a *real* transaction,

though I confess myself totally in the dark on some points connected with this mysterious subject."

It seems, then, that, in Mr. B.'s deliberate opinion, Dr. Maltby's sermons will *not* be consulted *with advantage* on the subject of the temptation. It must appear singular that the reference was given unaccompanied by any which, in the author's judgment, might be more useful. We can only express our hope that the student will, notwithstanding, consult Dr. Maltby's work, and, though we do not adopt the hypothesis there defended, we are sure it must be his own fault if it be without advantage.

We know not if Mr. B. has honoured our former article with his animadversion, when (App. Matt. iv. 24) he expresses his

"— surprise that *any*" (the emphatic italics which we copy may be supposed to imply—even a Unitarian, ignorant and disposed to blunder as he might be expected to shew himself) "should have so far mistaken my meaning in the words which I subjoined to Wetstein's annotation on this subject, [and which I merely introduced in conformity to my plan of inserting all his important annotations,] as to infer my approbation of the hypothesis of Mede, Farmer, &c. By calling it an *ingenious* hypothesis, and engaging to fairly represent it, the very contrary inference might have been formed, and this would have been but the truth; for I was then of *opinion*, and am now decidedly *persuaded*, that the hypothesis involves far greater difficulties than it professes to remove, and carries with it consequences the most awkward; in short, leaves to those who adopt it little resting-place for the sole of their foot."

He then apologizes for not having *yet* been able to execute the sketch of the case concerning Demoniacs, and seems to promise a dissertation on the subject. Having done Mr. Bloomfield the full justice of assuring our readers that he entirely disapproves and rejects the opinion of Mede, Farmer, Wetstein, &c., and in these times *actually believes in Demoniacal possession in the literal sense*, which, however, we are afraid will not raise their estimate of his judgment, we may be allowed to say for ourselves, that we did not represent him as a follower of Mede and Farmer, but complained of something like inconsistency in his different annotations on the subject, and of the want of that full consideration of it which he promised; for this last deficiency he now apologizes, and the former is accounted for by his acknowledgment in the passage above quoted, that what is now a *decided persuasion*, was, when he wrote his former note, only an *opinion*. He certainly introduced Wetstein's note on δαίμονιζομένους, by calling it a *very important* one; in the subjoined words, he undertook "fairly to represent" the *common* hypothesis as well as Mede's, and it is not *always* as implying that it is no more than plausible, that we term an able and argumentative defence of an opinion on a difficult subject *ingenious*. Without, therefore, any disposition to consider him as "participating in every opinion introduced by him, unless with a formal disclaimer," we might well be excused for supposing, that he inclined to a sentiment of which he has given us a very able defence, without any reply, original or selected.

What we have farther to offer respecting Mr. Bloomfield's work, will be confined to an examination of his notes on a small selection of texts peculiarly interesting from their bearing on religious controversy; and, first, the critical note on Acts xx. 28, demands our notice. Our author lays before us an abstract of Kuinoel's note, which he follows with his own remarks. He begins by accusing Wetstein and Griesbach of unfairness.

"They act," he says, "more like *eager advocates* than *impartial judges*. Hence THEIR STATEMENTS ARE TO BE SUSPECTED, or at least received with caution, and indeed are in many respects liable to be called in question."

This is a grave charge, amounting to no less than that these eminent men have, in order to support views of their own, wilfully *falsified* or *misrepresented* the evidence which it was their duty to state. It would be an insult to our readers to quote here the sentiments of the most distinguished men of all parties respecting the integrity and impartiality of Wetstein and Griesbach, or to remind them that had the latter allowed himself to be influenced by doctrinal prejudices, his bias must have been in favour of the common reading; but since particular grounds for the accusation against them are brought forward by Mr. Bloomfield, we may say a word or two on their validity.

"Their statements are *liable to be called in question*. As, for instance, in their account of the reading of that most valuable, if not most ancient of MSS. the Vatican, which they can by no means prove not to have $\Theta\epsilon\tilde{\sigma}$; a reading *whose genuineness ought not to be suspected* on any CRITICAL grounds whatever."

Here, indeed, the question is settled! Criticism is set at defiance, and our author might have spared himself his somewhat long and laboured note. The received reading favours the theological prepossessions of this reprover of the partiality of Wetstein and Griesbach, and it must not be even *suspected* from considerations of such inferior importance as those furnished by critical science! From many we should receive such language with indifference or contempt; coming from him it excites our indignation. With respect to the charge of false statement of evidence against the two great critics, it happens that Wetstein does not even mention the Vatican MS. on Acts xx. 28, as no collation of it had been published when he wrote, and he could not know its reading in this place. Griesbach quotes it, on the authority of Birch, *in favour of* the common reading $\Theta\epsilon\tilde{\sigma}$, only adding a note of Birch's own, implying some uncertainty as to the true reading of the MS., because he found among his papers no notice at all on the subject, a note which certainly could not with propriety have been omitted, though it has since become well known that the quotation in favour of $\Theta\epsilon\tilde{\sigma}$ was correct. Considering its reading as in some degree uncertain, Griesbach has abstained from making any remarks on the evidence of the Vatican MS., so that he has not afforded the slightest foundation for any charge of misstatement respecting it. It seems as if Mr. B. had here confounded Wetstein and Griesbach with Kuinoel, who argues (whether justly or not we shall not stop to inquire), that the reading of the MS. is in this place corrupted. The second instance of unfairness appealed to, is, "when they (Wetstein and Griesbach) say that *all* the most eminent critics have united in adopting *Kupla*." Yet we can assure our readers that neither Wetstein nor Griesbach have used any such argument, or said one word of the opinions of other modern critics as strengthening their conclusions. It is true, indeed, that Kuinoel concludes his list of authorities in support of *Kupla* with "*omnes que nostra ætate* (an important qualification which Mr. B. has forgotten) *artis criticæ peritissimi*." Can our author in both these instances have taken for granted that Kuinoel copied Wetstein and Griesbach without troubling himself to take down their works, and have founded on such an assumption so serious a charge against two such distinguished men? It is strange; yet such we must conclude to be the fact. At all events, however the mistake

arose, we never knew accusation more completely unsupported by even the shadow of proof.

The external evidence respecting the true reading of the text under our consideration is thus given by Mr. B. :

"I must observe that the testimony of MSS., as far as regards the great bulk, (namely, those *three-fifths* which have the readings Κυρίῳ καὶ Θεῷ or Θεῷ καὶ Κυρίῳ ,) seems to prove no more than this, that in the MSS. which the Scribes used, the readings varied and fluctuated between Χριστῷ [Θεῷ , we suppose] and Κυρίῳ . These may therefore be considered as *neutral*. Now of the rest, the far greater number, (including those venerable versions the *Vulgate* and *Syriac posterior*,) have Θεῷ ; and as to the *fathers*, it is manifest that there the weight of authority is decidedly in favour of Θεῷ ; since Chrysostom, Basil, Athanasius, Epiphanius, Ambrosius, &c., are far preferable to those on the other side, who are chiefly *Latin fathers*. The only Greek one of consequence among them is Origen, and he is too *heterodox* to be safely trusted in such a case. And as to the number of *ancient* MSS. that have Κυρίῳ , on which the advocates for that reading seem to lay such great stress, that is only *four*, and one of them is the *famous* or rather *notorious* Codex Cant., which has been *every where*, and systematically *interpolated* and *altered*. Such testimony must evidently rather weaken than strengthen its genuineness."—Vol. V. p. 28.

Now, in the first place, it is not true that the MSS. having the compound readings can by any sound critic be regarded as *neutral*, because if Θεῷ be not the genuine reading, it must have been originally a gloss on the ambiguous word Κυρίῳ , intimating that it here implies *Divine nature*. The compound reading is much better accounted for by supposing one of the words a gloss on the other, than by supposing the Scribes to have consulted many MSS., and found the one word in some, the other in others; but on the supposition of one word having been introduced as a gloss, that word must *follow* the one which it explains; now of sixty-nine authorities quoted in favour of the compound reading, *one* only reads Θεῷ καὶ Κυρίῳ . Let it even be granted that the double reading arose from fluctuation in the authorities consulted by the Scribes—it is still probable that the word which had the *best authority* was placed first, so that we must consider the MSS. and versions having the compound reading as bearing testimony in favour of Κυρίῳ . Of the remainder, the majority in favour of Θεῷ , is not so great as our author's words, "far the greater number," would lead us to suppose; eighteen, of which *one* only is *uncial*, in favour of Θεῷ ; twelve, of which *four* are *uncial*, for Κυρίῳ . He *prudently* disclaims entering on the comparative merits of different MSS., yet he does not forget to extol the only *uncial* MS. (the Vatican) on his own side, whilst he most unjustly condemns a very valuable one whose testimony is against him. The Vatican MS. is certainly most valuable, but no one copy can be implicitly followed, and this, as well as others, occasionally exhibits readings which are generally acknowledged to be spurious. When any of the best MSS. is found united with those which are modern and corrupt in opposition to those with which it is usually associated, it loses its authority in such particular instance. We cannot both esteem the Vatican MS. as one of a group exhibiting in general the most ancient and purest text, and esteem it also when it differs from all the others which constitute that group, being supported only by those whose testimony is on other occasions least regarded. The MSS. supporting Κυρίῳ are the leading ones of both the Alexandrine and Western families, which, when they agree together, seldom fail to exhibit the true reading, especially when supported, as in this case they are, by the versions. Mr. B. boasts

that $\Theta\epsilon\tilde{\varsigma}$ is supported by those *venerable* versions, the Vulgate and Syriac Posterior, but forgets to tell us that the Sahidic, Coptic and Armenian read $K\upsilon\tilde{\rho}\iota\varsigma$ (the Ethiopic is ambiguous), and the old Syriac $\chi\rho\iota\varsigma\tilde{\varsigma}$, so that the weight of the oriental versions (so important in such an inquiry) is against him. He rests on the evidence of Chrysostom, Basil, Athanasius, Epiphanius, and Ambrosius, but does not inform us that the true reading of the passages quoted from Athanasius, Basil, and Chrysostom, is doubtful; that in another place Chrysostom certainly quotes the text with $K\upsilon\tilde{\rho}\iota\varsigma$; that Athanasius denies the expression "blood of God" being found in Scripture, attributing it to the Arians; and that Chrysostom endeavours to account for the doctrine of our Saviour's deity not being taught in the book of Acts, which he need not have done if he had read $\Theta\epsilon\tilde{\varsigma}$ in this place.

Lastly, Mr. Bloomfield asserts, that

"— if Luke wrote $\Theta\epsilon\tilde{\varsigma}$, we can account for the readings $K\upsilon\tilde{\rho}\iota\varsigma$ or $\chi\rho\iota\varsigma\tilde{\varsigma}$; but if $K\upsilon\tilde{\rho}\iota\varsigma$, what could possibly induce any one to change it into $\Theta\epsilon\tilde{\varsigma}$, which, considering the words in immediate connexion with it, is an uncommon expression? Since, then, there has been wilful alteration, *to whom* are we to lay the charge of it? To the orthodox? Certainly not; for they could take no exception at it. To the heterodox? Yes, surely; since they (i. e. the Pelagians, Nestorians, Arians, and others) could not but see the inevitable conclusion to be drawn from it in proof of the divinity of the Lord Jesus; and *they*, therefore, may be justly suspected of having made the alteration."

Now, did it never occur to our learned annotator, that $K\upsilon\tilde{\rho}\iota\varsigma$ being an ambiguous word, sometimes applied to the Deity and sometimes to men, very frequently to our Lord where even the most orthodox acknowledge that there is no reference to his divine nature, would naturally give rise to both the other readings as interpretations, without any supposition of fraud? And when the difference can be easily accounted for without accusing any of wilful corruption, is not this the most *probable* as well as the most *candid* explanation? And if we must suppose the corruption to be wilful, would not a reference to other cases lead us to suspect the orthodox as soon as any heretics? Or what right has our author first to take it for granted that $\Theta\epsilon\tilde{\varsigma}$ is the genuine reading, and then argue that the orthodox are above suspicion because they could have no wish to *alter it*? Could they have had no possible wish to alter $K\upsilon\tilde{\rho}\iota\varsigma$? Did the change of this word into $\Theta\epsilon\tilde{\varsigma}$, whether wilfully made by them or not, answer *no purpose of theirs*? For our parts, we are little disposed to suspect wilful corruption of the word of God in those who profess to reverence it, and to make it the standard of their faith. We do not accuse the orthodox of any such crime, though there are in this case far better grounds for suspecting them than the heterodox; but we feel confident that no one, whatever be his opinions, who has examined with any care the various readings of the New Testament, and understands any thing of the principles of criticism, can fail to conclude that Griesbach has here restored the sacred text in the exercise of his usual sagacity and impartiality, and that Mr. Bloomfield's attempt to defend the common reading only shews how prejudice and party feeling can mislead the judgment, and render useless the erudition even of those who are best accomplished for the work of criticism.

ON THE AGENCY OF FEELINGS IN THE FORMATION OF HABITS;
AND ON THE AGENCY OF HABITS IN THE REGENERATION OF
FEELINGS.

II. *On the Agency of Habits in the Regeneration of Feelings.*

HAVING formerly ascertained the cause of the temporary deadness of the sensibility which sometimes attends the formation of habits, we now proceed to the pleasanter task of describing its renovation, and of tracing the progress of its purification.

It is well worth while to undergo the painful struggle which we have described as appointed to many ingenuous young minds, for the sake of experiencing the ever-growing delight which attends the development of emotions far more pure in their nature and exalted in their character, than the intense but short-lived feelings of youth. Devotion, in the purest state in which it can be cherished previous to the formation of habits of piety, yields but little enjoyment, compared with that which attends the further advancement of the mind. The high excitement which is felt by the inexperienced soul while undergoing the rapid changes of its emotions, the alternations of sunshine, lightnings, and thick clouds, may gladly be resigned for the calm delight of watching the day-spring from on high, as it increases more and more unto the perfect day. The steadfast hope, the cheerful trust, and still improving satisfactions, which are the natural rewards of devotional habits, far transcend, in their influence on our happiness, the highest fervours of an undisciplined piety. The manner in which these satisfactions spring up and grow within us may be easily explained.

When we are led by a sense of duty, rather than by inclination, to offer the services of devotion, that degree of pleasure which ever attends upon obedience to conscience will neutralize and perhaps overpower the pain arising from the consciousness of our deadness of feeling. Prayer is (as it has been no less truly than beautifully expressed)

“A stream which, from the fountain of the heart,
Issuing, however feebly, nowhere flows
Without access of unexpected strength :”

and the aid thus granted to our efforts (not a supernatural aid, but no less welcome from its being the offspring of association) affords encouragement and pleasure. Our pleasurable feelings become connected with the time, the place, and the service, and are easily excited again in similar circumstances: so that if there were no hindrances to the process, our pleasures would increase in a rapid proportion with every act of devotion. There are, however, drawbacks, many and great, and worldly thoughts, consciousness of guilt, and a thousand adverse circumstances besides, intervene to check the flow of our devotion, and render our efforts painful and sometimes almost fruitless. Yet, if we steadily persevere, our advancement in piety will be sensible, and on the whole satisfactory. Our pleasurable emotions will overbalance the painful more and more continually: and as we become more able to see God in every thing, all the events of our lives, all the circumstances of our being, will lend their influence to feed “this calm, this beautiful and silent fire,” which is destined at length to consume all that is

earthly and impure within us. Surely there can be no comparison between the devotional excitement of our youthful days, whose excess was invariably followed by a proportionate depression, and which in its best state was flickering and uncertain, and that confirmed state of habitual piety in which the soul is endowed with a heavenly strength to endure, and a boundless capacity to enjoy : when every object glows with sunshine from another world, and every voice speaks in the music of a higher sphere.

In no instance is the influence of habit more evident in the renovation of feeling than in the exertion of benevolent principle. When the selfishness natural to childhood has so far given way as to allow of the exertion of benevolent principle, we sometimes feel dissatisfied with ourselves, because we perform acts of kindness from an impulse of conscience only, having our own peace of mind in view more than the good of the object of our care. This is assuredly a very imperfect kind of benevolence, yet it is one which all must practise before they can attain to any thing higher and better. Here, also, steady perseverance will overcome our difficulties. Various pleasures will arise from the gratitude of the object, the new interests thus opened to us, the consciousness of useful employment, and, perhaps, a large portion from the society and co-operation of friendship ; and these pleasurable feelings, becoming associated with the act and the object, will render a repetition of such offices of kindness more an impulse of the inclination and less an effort of conscience continually, till we come to do good naturally, and without any express regard to our own peace of mind. By the same means we have transferred our personal interests to the objects of our care, and they consequently awaken in us the same sympathies which were formerly expended on ourselves. The pleasures of benevolence, however faint and imperfect at first, afford sufficient inducement to us to seek their continuance and extension ; new objects are found, and these introduce others, and so on ; we are led to think less of ourselves and more of others perpetually, till we gain a glimpse of that glorious prospect which to some exalted spirits seems to have been realized even in this world, when the joys and sorrows of others become matters of as intimate concern to the mind as ever were its own in its most selfish days ; and every thing that lives and breathes finds ready access to the open heart, and a secure asylum in the expanded affections. Such was Howard : in childhood, selfish, no doubt, like other children ; in youth, impetuous and precipitate ; in mature age, calm, persevering, inflexible, in action ; ingenuous and disinterested in character ; simple and mild in manners ; in feeling, sensitive in the highest degree. In his career of benevolence, he set out from the same point as other men : by constant adherence to principle, by perseverance in virtuous action, his affections became enlarged, and his sensibilities refined, till this part of his character became divine, purified from all corruption, and incapable of deterioration. What further encouragement do we need than an example like this ? What further instruction ? What more abundant source of pure and grateful hope ?

If any further exemplification of our leading fact were needed, it might be found in a variety of instances, whose moral import is not so great as those already adduced, or where the process tends to deteriorate the mind. If the fine arts were not cultivated, our emotions would be incapable of excitement if the most perfect specimens were to drop from the clouds ; and it is by the study of them alone, that any individual mind can derive more than a low degree of pleasure from the contemplation of their grandest

achievements. To a child, one picture or statue is as good as another, except from causes foreign to the excellence of the work, as a resemblance to some beloved and familiar object, &c. But after a due degree of study, his feelings become warm and vivid to a remarkable degree, so that one piece excites disgust or contempt, while another awakens emotions of rapture, and he can gaze upon it hour after hour, and day after day, with renewed pleasure. Bring a sculptor and an Otaheitan savage together, to take a first view of the Apollo Belvidere, and compare the depth and extent of feeling which is excited in each. The one will gaze with mute delight till the evening darkness has veiled every limb and feature, while the other will, after a slight and careless survey, gladly transfer his attention to a bunch of peacock's feathers, or a string of gaudy beads. Transport both men to the island home of the savage, and he will bend with awe and delight before his uncouth deities, while the artist feels nothing but disgust and contempt at the hideousness of their form and the absurdity of their proportions.

How remarkably bad habits tend to cherish malignant feelings, it is needless to point out; and where all sensibility appears to be extinguished by vice, it will usually be found that some outlet exists for the baleful fires which make a hell of the corrupted heart. And should it be objected, that men of depraved habits sometimes afford examples of a refined and exalted sensibility, it is replied, that, in such men, sensibility is usually morbid, and always partial; that it leaves the heart from which it sprung, and takes up its abode in the fancy, where it grows more and more sickly, and would, in course of time, expire. The poet who rouses our passions, awakens our sympathies, opens to us the hidden recesses of the soul, and unveils the secrets of nature, may, by the cultivation of pure habits of thought and action, obtain a still increasing power over the hearts of men. But if he should live in the frequent violation of moral laws, if he should habitually disregard the interests of others, concentrate his desires on the attainment of his own ends, and exercise his powers solely for the gratification of his pride, and with a view to the increase of his fame, his friends will soon discover that his sensibilities become less and less like those of other men. They will be disappointed to find that the affecting incidents of life which stir up emotions in their hearts, are regarded by him with carelessness and indifference; at the same time that he sends forth from his closet strains which cause many tears to start, and which kindle flames in many hearts more ingenuous than his own. In course of time, a change will be as evident to distant observers as to surrounding friends. Notwithstanding all the advantage he has gained over the public mind—the favourable prepossession, the long-standing admiration and affection—the power and the fame for which he has sacrificed so much, will melt away; for, his appeals no longer reach the heart, and his illustrations are found to be too overstrained to engage the imagination, or to please the taste. If he live long enough to undergo the full punishment which here awaits the perversion of intellectual and moral powers, how awful is the warning! Yet all this might be as distinctly foreseen by an accurate observer of human nature, as that the vine would yield no golden clusters while its root was mouldering, or that the waters of the fountain would not retain their sweetness when the source had become bitter.

On the contrary, the powers are ever-growing, the sensibility still becoming more pure and lively, of the poet who has trained up his thoughts in unceasing devotion to God, and the diligent service of his race; and who has so carefully associated his emotions with reason and principle as to re-

earthly and impure within us. Surely there can be no comparison between the devotional excitement of our youthful days, whose excess was invariably followed by a proportionate depression, and which in its best state was flickering and uncertain, and that confirmed state of habitual piety in which the soul is endowed with a heavenly strength to endure, and a boundless capacity to enjoy : when every object glows with sunshine from another world, and every voice speaks in the music of a higher sphere.

In no instance is the influence of habit more evident in the renovation of feeling than in the exertion of benevolent principle. When the selfishness natural to childhood has so far given way as to allow of the exertion of benevolent principle, we sometimes feel dissatisfied with ourselves, because we perform acts of kindness from an impulse of conscience only, having our own peace of mind in view more than the good of the object of our care. This is assuredly a very imperfect kind of benevolence, yet it is one which all must practise before they can attain to any thing higher and better. Here, also, steady perseverance will overcome our difficulties. Various pleasures will arise from the gratitude of the object, the new interests thus opened to us, the consciousness of useful employment, and, perhaps, a large portion from the society and co-operation of friendship ; and these pleasurable feelings, becoming associated with the act and the object, will render a repetition of such offices of kindness more an impulse of the inclination and less an effort of conscience continually, till we come to do good naturally, and without any express regard to our own peace of mind. By the same means we have transferred our personal interests to the objects of our care, and they consequently awaken in us the same sympathies which were formerly expended on ourselves. The pleasures of benevolence, however faint and imperfect at first, afford sufficient inducement to us to seek their continuance and extension ; new objects are found, and these introduce others, and so on ; we are led to think less of ourselves and more of others perpetually, till we gain a glimpse of that glorious prospect which to some exalted spirits seems to have been realized even in this world, when the joys and sorrows of others become matters of as intimate concern to the mind as ever were its own in its most selfish days ; and every thing that lives and breathes finds ready access to the open heart, and a secure asylum in the expanded affections. Such was Howard : in childhood, selfish, no doubt, like other children ; in youth, impetuous and precipitate ; in mature age, calm, persevering, inflexible, in action ; ingenuous and disinterested in character ; simple and mild in manners ; in feeling, sensitive in the highest degree. In his career of benevolence, he set out from the same point as other men : by constant adherence to principle, by perseverance in virtuous action, his affections became enlarged, and his sensibilities refined, till this part of his character became divine, purified from all corruption, and incapable of deterioration. What further encouragement do we need than an example like this ? What further instruction ? What more abundant source of pure and grateful hope ?

If any further exemplification of our leading fact were needed, it might be found in a variety of instances, whose moral import is not so great as those already adduced, or where the process tends to deteriorate the mind. If the fine arts were not cultivated, our emotions would be incapable of excitement if the most perfect specimens were to drop from the clouds ; and it is by the study of them alone, that any individual mind can derive more than a low degree of pleasure from the contemplation of their grandest

achievements. To a child, one picture or statue is as good as another, except from causes foreign to the excellence of the work, as a resemblance to some beloved and familiar object, &c. But after a due degree of study, his feelings become warm and vivid to a remarkable degree, so that one piece excites disgust or contempt, while another awakens emotions of rapture, and he can gaze upon it hour after hour, and day after day, with renewed pleasure. Bring a sculptor and an Otaheitan savage together, to take a first view of the Apollo Belvidere, and compare the depth and extent of feeling which is excited in each. The one will gaze with mute delight till the evening darkness has veiled every limb and feature, while the other will, after a slight and careless survey, gladly transfer his attention to a bunch of peacock's feathers, or a string of gaudy beads. Transport both men to the island home of the savage, and he will bend with awe and delight before his uncouth deities, while the artist feels nothing but disgust and contempt at the hideousness of their form and the absurdity of their proportions.

How remarkably bad habits tend to cherish malignant feelings, it is needless to point out; and where all sensibility appears to be extinguished by vice, it will usually be found that some outlet exists for the baleful fires which make a hell of the corrupted heart. And should it be objected, that men of depraved habits sometimes afford examples of a refined and exalted sensibility, it is replied, that, in such men, sensibility is usually morbid, and always partial; that it leaves the heart from which it sprung, and takes up its abode in the fancy, where it grows more and more sickly, and would, in course of time, expire. The poet who rouses our passions, awakens our sympathies, opens to us the hidden recesses of the soul, and unveils the secrets of nature, may, by the cultivation of pure habits of thought and action, obtain a still increasing power over the hearts of men. But if he should live in the frequent violation of moral laws, if he should habitually disregard the interests of others, concentrate his desires on the attainment of his own ends, and exercise his powers solely for the gratification of his pride, and with a view to the increase of his fame, his friends will soon discover that his sensibilities become less and less like those of other men. They will be disappointed to find that the affecting incidents of life which stir up emotions in their hearts, are regarded by him with carelessness and indifference; at the same time that he sends forth from his closet strains which cause many tears to start, and which kindle flames in many hearts more ingenuous than his own. In course of time, a change will be as evident to distant observers as to surrounding friends. Notwithstanding all the advantage he has gained over the public mind—the favourable prepossession, the long-standing admiration and affection—the power and the fame for which he has sacrificed so much, will melt away; for his appeals no longer reach the heart, and his illustrations are found to be too overstrained to engage the imagination, or to please the taste. If he live long enough to undergo the full punishment which here awaits the perversion of intellectual and moral powers, how awful is the warning! Yet all this might be as distinctly foreseen by an accurate observer of human nature, as that the vine would yield no golden clusters while its root was mouldering, or that the waters of the fountain would not retain their sweetness when the source had become bitter.

On the contrary, the powers are ever-growing, the sensibility still becoming more pure and lively, of the poet who has trained up his thoughts in unceasing devotion to God, and the diligent service of his race; and who has so carefully associated his emotions with reason and principle as to re-

fuse the indulgence of them when no purpose of improvement or usefulness sanctions their excitement.

“ It were a wantonness, and would demand
Severe reproof, if we were men whose hearts
Could hold vain dalliance with the misery
Even of the dead ; contented thence to draw
A momentary pleasure, never marked
By reason, barren of all future good.”

And he is right ; for if we wish that our actions should be inseparable from virtuous feeling, we must be careful that emotions, however innocent, should not be encouraged to arise and pass away, without tending to the accomplishment of some moral purpose. When, by no agency of our own, emotions are excited, it is therefore our duty to refer them to some principle, to bring them to the support of some habit. The glories of a sunrise, the sublimity of the stormy ocean, the radiant beauties of the night, awaken spontaneous emotions : but it is our duty to perpetuate their influence by looking “ through Nature up to Nature’s God.” In like manner, we should convert every pang and glow of conscience, every excitement of sympathy into the nourishment of our moral being : and for the result we may take the word of one who, in his address to Duty, shews that he has obeyed her call, and received her rewards.

“ Stern Lawgiver ! yet thou dost wear
The Godhead’s most benignant grace ;
Nor know we any thing so fair
As is the smile upon thy face.
Flowers laugh before thee on their beds,
And fragrance in thy footing treads.”

Having traced these facts back to their principles, there is a strong temptation to anticipate the operation of these principles on our future being, and their influence on the happiness of another state. But this would lead us into too wide a field. It is sufficient, for the present, to reflect that all beings and all circumstances may be, must be, made to minister to our spiritual life for good or for evil. We are subject, during every moment of our existence, to influences which we cannot reject, but which will work good or harm within us, according to the dispositions with which they are received. If well received, this world of matter will gradually become to us a spiritual universe ; if the contrary, our own nature will become more abject than that of the brutes that perish, and infinitely further removed from happiness. In the one case, all things will minister to our peace ; in the other, to our woe. In both it may be said, that “ all things are ours :” let us be careful “ that we are Christ’s,” and that, through him, we are God’s.

LETTER FROM A UNITARIAN LAYMAN TO AN EVANGELICAL FRIEND.

ESTEEMED FRIEND,

HAVING heard your ideas of Unitarianism and the sentiments you bear towards its professors, I cannot refrain from expressing my surprise and concern that one so disposed to rectitude of principle, and to a conformity with the dictates of the gospel, should nevertheless be wanting in the great and essential duty of charity, seeing, as I feel assured you must upon a due consideration, that it constitutes the brightest ornament of Christianity; that it is the duty enlarged upon and enforced throughout the gospel above all others. The 13th chap. 1 Cor. is so eminently illustrative of the subject, and renders it so evidently paramount amongst Christian duties, that I confess it is always a matter of great astonishment to me that any reader of the gospel can for a moment lose sight of it. How overcharged must that zeal for a particular creed be which can fail to impress the mind with an ever-present conviction, that *though I have all faith so that I could remove mountains, and have not charity, I am nothing!* Permit me then to urge upon you a never-failing attention to the subject, since where charity is wanting there evidently can be no genuine Christianity; and whenever you may find your zeal for your particular faith bearing you onward beyond the bounds of that meekness, humility, and forbearance, under which it ought to be held, and without which it can be *nothing worth*, I fain could wish that one moment's retrospective thought may point to this appeal and help to recall the peaceful spirit of Christian charity.

In furtherance of my object, allow me now not only more particularly to point out how inconsistent the sentiments you manifest towards those who differ from you are with the peculiar religious tenets you profess, but at the same time to suggest that you appear strangely to overlook the all-confounding reaction readily deducible from the opinions you entertain.

In the first place, the judgment you pass upon others for not thinking as you do yourself, will, I apprehend, upon a short inquiry, be found to be, as far as regards reason, a judgment absolutely devoid of all sense. According as the Almighty has seen fit to make us, the features of our minds differ as much as the features of our countenances; so many men so many minds; and were it otherwise the world would be very differently constituted from what it really is. Scarcely two are to be found who can think precisely alike, and specially with regard to religious dogmas. Christianity has been seen in such different views by its respective votaries, that the best and wisest men have stood wide apart, whilst experience has demonstrated that the strongest measures and the most earnest zeal ever exerted to induce uniformity, have proved equally weak and mischievous; and, excepting by your own sect, the idea has been generally given up as persecutory, indefensible, and impossible; excepting those of your faith, scarcely any example of such an intolerant desire is now to be found, but in the most wretched and ignorant of the Roman Catholic countries. Conscientious opinion is by no means a matter of choice, but clearly a matter of absolute and unavoidable necessity; and consequently it would be just as reasonable to adjudge your neighbour to everlasting condemnation for not having the features of his countenance in all respects like your own, as for not having the features of his mind so. I am really surprised at these things. If a man exerts his understanding to the best of his power, and conscientiously forms his judgment accordingly, he does all he possibly can do; and to require more of

him is evidently to require an impossibility. Such a judgment, then, as you pass in this case, is, as I have stated, clearly a judgment devoid of all sense; and worse than this, since it is plainly as mischievous as it is senseless: such blind and self-sufficient judgments uproot Christianity, hurling it as a fire-brand upon society, in place of tendering it as a bond of love and union. Whilst such unmeasured language and harsh judgments are indulged in upon such grounds, it is obvious to the calm understanding of every one whose mind is not darkened by prejudices, that the great objects of Christianity, charity, peace, and good-will, never can exist amongst mankind. I do, therefore, earnestly recommend to you as strict and persevering an examination into the arguments against your particular opinions as you have given to the considerations upon which they are founded; for then, and then only, can you be properly qualified to form any thing like a rational decision; and the more competent you may become by this means, the more and more will you become impressed with the indispensable necessity of genuine charity.

Proceeding now more particularly to a review of your religious faith, the result will appear no less extraordinary than the one we have just arrived at. Your religious tenets lead you to deny the possibility of your rendering yourself entitled to the least merit; you hold that the most faithful and scrupulous observance of the Christian precepts, that the highest acts of moral goodness, cannot entitle you to the smallest desert: by these opinions you therefore evidently think it necessary to put yourself to the test of the deepest humility; in lowliness of mind you assume the lowest grade. But how, I ask, is the contemplation of such deep humility reconcileable with a stern condemnation of others to everlasting punishment? How can it be reconcileable with a charge of damning heresy for not reading scripture with your understanding, with the accusation of a wilful blindness to the plain sense of scripture, a rejection of their title to the name of Christian, an expressed fear of contamination by intercourse, and the affirmation that the gates of heaven are shut against them? And all this, because they cannot see with your eyes and comprehend with your understanding! Surely this is all very astonishing, and due consideration will, I cannot doubt, suffice to shew that such sentiments do, in contradiction to the deepest humility, bespeak the highest spiritual pride and presumption. In the first place, to imagine that others are in a state of condemnation, must arise from the consideration that you are yourself in a state of acceptance, or, to say the least, less in danger of condemnation than they are. It must be thus, or you could never think of making the accusation: but let it originate as it may, such a conclusion has nothing to do with humility, nothing in unison with the conduct of the humble publican, but quite the reverse, being directly in the face of scripture, which commands to *judge not, that ye be not judged*. It follows, also, from this presumed advantage, (as I conclude you will not unreservedly avow that a less degree of practical piety or moral virtue can give you a superior or even equal claim to Divine favour with those who may be superior to you in these respects,) that you not only must in reality consider yourself as at least equal in piety, virtue, and desert, to the very best of those who differ from you, but also, that you are capable of taking a more wise and accurate view of scripture than the wisest of them, great and learned as they may have universally been acknowledged to be. This, indeed, you did not scruple to signify; and surely it may be said, neither in all this is there any lowliness of mind to be found. As, therefore, a reference either to scripture or reason, for the justification of your sentiments, seems

but to prove them alike inconsistent with both, the difficulty naturally enforces the necessity of looking to some other source for your principle of action; and this, although it is generally but evasively hinted at, and seldom or ever openly and unreservedly avowed, is, as I have gathered from yourself and from the opinions of your sect generally, nothing less than a claim to an immediate supernatural gift of divine grace; and, indeed, nothing short of such a pretension can account for the results we witness: still, this does but increase the difficulties and inconsistencies, since, in place of the subject's improving under our hands by a reference to divine grace, it only becomes infinitely worse.

By this grace you of course mean the gift of a light which reason cannot furnish you with; a supernatural, spiritual teaching to read the Scriptures with a sure and superior understanding to those who read them differently from you. Now this again is, in truth, nothing but a palpable presumption, and by no means small in its degree; whilst at the same time it is no less amazing than it is presumptuous, since no power upon earth can prove it to be any thing more than a mere delusion, an imagined superiority; and if for a moment we come to consider so great a dereliction of charity as flowing from or standing in connexion with this divine grace, as it evidently does, nothing can be worse than the position involved. The two considerations stand so diametrically opposed to one another, as at once to overturn both religion and reason. To suppose that a mind divinely instructed can undertake to lay prostrate the first principle of Christianity, is nothing less than supposing divinity to be divided against itself. *The spirit which cometh from above is first pure and then peaceable.* We have no proof of such a spirit as this, under the grace by which you presume to be guided; but, on the contrary, if other sects were to give themselves up to the same vehemence and violation of charity which yours does, the world would be in a constant state of perilous strife and warfare. Peace not being the result of the grace under which you act, it cannot come from above. In plain truth, this deficiency in charity is clearly as sure a proof that your presumed grace cannot be of a divine character, as the certainty of any proof which can be furnished by mathematical demonstration; and, indeed, I am greatly surprised that the conclusion has not forced itself upon your attention. Furthermore, if you be asked for any direct proof of your being actually in possession of this supernatural gift, there is nothing to be said for it; you can allege nothing more in answer than that your particular view of scripture is the proof of it; which is nothing more than those may say who differ from you, and therefore is plainly no special proof at all. You can no more give proof of your being endued with supernatural grace, than you can give proof of your having power to work a miracle; this is, in fact, precisely the proof which is wanting, and without which it never can obtain a rational credibility. Such a proof was necessary for the conviction of mankind even to manifest the divine spirit in Jesus, whom you call (I am quite shocked to say it) God-man and Jehovah Jesus; and, most certainly, if such a proof was requisite in God himself, you cannot properly, for a moment, entertain the idea that less than an undoubted miracle can suffice on the part of a mere mortal like yourself; in fact, the conception bears strongly the character of the most wild and extravagant conceit and presumption, although entirely lost to your view: nevertheless it is wonderful that these things should not strike upon your understanding, and that you should remain, as I have before said, totally unaware of the conclusions consequent upon your own opinions. You can furnish no possible proof that your being endued with this special

grace is any thing more than mere illusion existing in your own mind, such a proof being absolutely out of the course of nature, whilst, as I have already shewn, and could further shew, there is every substantial reason which human intelligence can require in proof of its being so.

It were well if such notions were nothing more than abstract opinions; but the worst is not yet told. This supposed gift of grace is a most dangerous principle to take up with, for when once such a notion has got possession of the mind, from that moment the mind is no longer open to conviction; it matters not how irrational or extravagant the doctrines entertained may be, nor it seems how uncharitable the conduct pursued—every ray of opening light seems to be precluded. Held to the pursuit of a visionary grace and blind faith, a presuming self-sufficiency takes precedence of the understanding, and the faculties merge wholly into a *zeal without knowledge*. And what, in truth, is this assumed superiority or self-sufficiency, however curbed in its influence and action by the improved intellect of the day? It is nothing less than that dread spirit of infallibility which actuated the ruthless Mary, which, in former times, filled the world with persecution and bloodshed, and which, in the language of the pious Dr. Watts, made a slaughter-house of the church of Christ. People who can conceive that they are acting under the inspiration of a particular divine grace, of course must conclude that they cannot be wrong. This divine grace then, and infallibility, are in result but one and the same thing, leading to persecution and the judgment of eternal torments upon others. And what, again, is this, O Christian! but saying, in the presence of the Almighty, “Stand aside, I am holier than you? My faith, O God, being the work of thy particular inspiration, not only secures me thy acceptance, but also ensures me so high a standing in thy favour above my neighbour, as to entitle me to a participation in thy power, and to hurl the bolts of heaven in condemnation upon his soul!” What a dread assumption of the judgment-seat! Thus must the charge of inconsistency, which I have advanced, appear fully manifest, since, whilst through your faith you would throw yourself at the very foot-stool of humility, you, at the same time, actually do, through it, reach the very highest summit of spiritual pride and presumption! An awful usurpation of the province of God, since he alone can see the secret thoughts of the heart and be its judge!

I have given my arguments in plain terms, because I think the subject demands it; but I trust you will see that I have spoken argumentatively only, and absolutely free from the fearful thought of judging you before God for your faith; for not for kingdoms, as I have told you, would I take upon myself such an unscriptural and awful responsibility. I see too much to lament in your faith to admit of its originating any animosity in my breast: upon every consideration I have been able to give it, it appears to me to be one of the weakest and most visionary held by Christian sects; that in place of genuine humility it presents a system of blind presumption throughout, whilst in addition it labours under the most serious objection of being practically more injurious to society. Wanting charity, it scripturally wants every thing; and I assure you I do most sincerely give thanks that the day is come when there can be no danger that a sect disposed as yours is can have an ascendancy in political power.

Let me urge upon you, then, a review of your doctrines by a due consideration of all which is to be said against them, and particularly I would lead your attention to the astounding conclusions consequent upon them. Recollect that the particular charge brought against you by the more liberal part

of your own sect is, that "your opinions lead to great self-conceit and harsh judgments upon others." Therefore, as you value the character of your faith and that of your understanding, be specially careful that no sentiments in breach of charity henceforth escape from your lips; but working out your own salvation with fear and trembling, leave your neighbour to do the same without molestation, but rather seeking to bestow the blessings of love and peace upon all around you.

Having thus gone through the task proposed to myself, allow me to say, that no difference of opinion with respect to religious tenets will ever shake me in the respect I hold to be justly due on account of your many excellent works and pious disposition; and that had I not felt this, I most certainly should not have taken the trouble I have done in addressing you on this subject.

I remain, with much esteem and regard,
&c., &c.

AD RUBECULAM.

QUID ad fenestram stas, avis rubente
O decore pectore?
Manu relictis panis à benigna
Frustra visne, parvula?
"Mihi nivali grana non in agro
Bacca non in arbore!
Fames et urget dura; ni det escam
Mors iniqua me manet."
Avis videtur pipilare pennas
Concutitque frigides
Cibum libenter do quam hyems negavit
Carpe, fauste! frustula!
Ita, O Deus, si qua premat me egestas
Supplici feras opem!

T.

TRANSLATION.

TO THE REDBREAST.

WHY dost thou at the lattice stand,
Bird of the ruddy breast?
In hopes that some benignant hand
With crumbs will make thee blest?
"Alas! to me the snowy field
Each wonted grain denies;
No berry will the hawthorn yield
Beneath these freezing skies.
"Feed, feed me, then, for pity's sake,
A death so cruel spare."
Such was the plaint he seem'd to make
Whilst feebly fluttering there.
Yes, gladly in thy hour of need
I'll save thee, little bird;
And when to God in want I plead,
Thus may my prayer be heard!

A.

JOURNAL OF A TOUR ON THE CONTINENT.

(Continued from p. 89.)

I HAD now seen, not all the curiosities of Rome, but at any rate the principal ; and though I might have wished to devote a few days more to them, I had much to accomplish in other places before my return to England, and the weather was becoming unpleasantly hot. I therefore determined to turn my steps Northward ; and accordingly made an agreement with a *vetturino* to take me in six days to Florence. I set out at an early hour in the morning of the 30th of April. [But the details of this part of my journey I am under the necessity of abridging, and must beg my readers to imagine, if they can, the wonders of the Cataract of Velino, and the teeming fertility of the Plain of Clitumnus.]

In the afternoon of the fourth day, on ascending to the top of a high hill, we came in sight of the Lake of Thrasymene, so celebrated for the defeat of the Romans by Annibal. We slept at Passignano, and the next morning walked over the ground on which the battle is said to have been fought. It lies between the villages of Touro and Collina, on the banks of a little stream, which has derived its name of *Sanguinetto* from the Roman blood with which its waters were dyed on that disastrous day. We asked some men on the road, which was the precise spot where the battle took place ; and on their pointing it out, we again asked them for their authority ; to which they replied, "*I vecchi ci lo hanno detto.*" ("The elders told us so.") The nature of the ground corresponds exactly to the disposition which Annibal is recorded to have made of his forces. It is a plain, shut in on one side by the lake, and on the other by a range of woody hills, which extend for some miles in a semicircular form. On these hills the Carthaginian General stationed his forces, and thence poured them down upon Flaminius, who had ventured to bring his army into the plain below, without being aware that he was so completely surrounded by his enemies. The battle began from the Westward. The Romans, taken by surprise and overpowered by numbers, were compelled to give way ; and their retreat was intercepted by a body of troops, which Annibal had placed in ambush at Passignano, where there is only a very narrow passage between the mountains and the lake. That Flaminius should ever have suffered himself to be drawn into a situation where the very nature of the ground gave a skilful enemy so decided an advantage, was an error of judgment for which it is not easy to account.

At Carmuccia, two or three miles further on, we entered the Tuscan territory, and soon became sensible that we were now in a more flourishing country, and under a better government than those of his Holiness. There was an air of greater wealth and industry, and more pains were taken with the roads. We arrived at Florence in the evening of the sixth day, and I was not sorry to come to the end of my journey ; for it was tiresome to be so long in accomplishing about 200 English miles, and the inns at which we had slept were certainly not of the first order. The brick floors of the chambers formed a striking contrast to the painted ceilings above, and the knives and forks, the plates, tables, and chairs, must all have been made in the year one. Yet, with all its miseries, I look back on this journey with feelings of no ordinary pleasure ; for we were highly favoured in the weather, our road lay through a country which bore the appearance of a perpetual garden, and I had for one of my fellow-travellers a young Englishman,

whose excellent good sense and gentlemanly manners rendered him the most instructive and agreeable of companions. This is one of the delights of travelling, that, among the great variety of characters with whom one is thrown together, there are some whose society it would be worth while going many miles to enjoy.

Florence, May 6th. Made my first visit to some of the principal objects of curiosity in the town. The Church of *Santa Croce* is large but gloomy; for the gothic windows are small, and the light is obstructed by the painted glass with which they are filled. The most interesting objects are the tombs of some of the great men by whom this city has been distinguished; among others, Michel Angelo, Alfieri, Machiavelli,* Pietro Arretino, Giovanni Lami, and Galileo. I was much struck with the observation of an Italian who accompanied me: "How different," said he, "is this from St. Peter's! We have here the monuments of men who did good to their species; but there we see none but those of Popes and Cardinals, and all the other *canaile* who have infested the world!"

The Cathedral is famed for its Dome, which, at a distance, has a very noble appearance; but on a nearer view, the red tiles with which it is covered, and the unfinished state in which it has been left, detract much from its beauty. It is not equal to that of St. Peter's, but it has at least the merit of having been built the first, which, considering the boldness of the undertaking, is no mean praise. Michel Angelo boasted that he would raise the Pantheon in the air; and no one who stands under the Dome of St. Peter's, will say that he has failed: but as Forsyth observes, in speaking of the Cathedral of Florence, "This grand enterprise of Brunelleschi gave him the assurance of performing it." The interior is painted in fresco, but there is not light enough to display the figures. Indeed, the whole church is very dark, and, like almost all the other public buildings in Florence, it is unfinished. The most beautiful thing about it, is an immensely high square tower, the *Campanile*, placed at one corner, apart from the rest of the edifice; but I could not reconcile my eye to the mixture of red, white, and black marble, with which it is incrustated. Opposite the Cathedral is the Baptistry, the doors of which are so beautiful, that Michel Angelo said, that they deserved to be the gates of Paradise. They are of bronze, and have scriptural subjects represented on the panels. On each side are suspended two enormous chains, which the Florentines brought from Pisa, after they had taken that unfortunate city: but what bad feeling, thus to perpetuate the recollection of a war in which the glory of the conquerors was effaced by their inhuman treatment of the conquered; and more especially, when both parties are now united under the same government!

Attached to the Church of San Lorenzo is a magnificent Dome, surrounded by the tombs of the Grand Dukes of Tuscany. The walls are richly incrustated with marbles and precious stones, and if it were completed, it would far surpass every other mausoleum in the world; but it presents a sad memorial of the folly of those who began to build and had not money to

* The inscription on the tomb of this singular writer is very brief and expressive:

TANTO NOMINI NULLUM PAR ELOGIUM.
NICHOLAUS MACHIAVELLI.
OBIIIT. An. A. P. V. Cl^oXXVII.

but I did not quite assent to all this praise.

finish. It was commenced two hundred years ago ; for a long time nothing was done to it ; the work has now been resumed eleven years, and it will take twelve more before it is completed. And, after all, what inconsiderate waste to spend so much on the dead, when all, and more than all, that we have, is wanted for the living ! In a small chapel at one side of the church is an inscription, which I viewed with interest, as it is to the memory of Lorenzo de Medicis, though his remains are not, I believe, deposited in that identical spot. It runs thus :

LAURENT. ET JUL. PETRI F.

These letters are on the base of a tomb, or rather cenotaph, which bears the following inscription in the middle of a wreath :

PETRO ET JOHANNI DE
MEDICIS
COSMI P. P. F.
H. M. H. N. S.

The Pitti Palace, or principal residence of the Grand Dukes of Tuscany : the suite of rooms, which is here shewn to strangers, is extremely splendid, and among the paintings are to be seen some of the master-pieces of the first artists who ever lived. There are *two sea-pieces* by Claude ; *Judith with the Head of Holophernes* by Christofano Allori ; *Cataline's Conspiracy* by Salvator Rosa ; *Cleopatra* by Guido ; and *the Parca*, with the thread of human life, by Michel Angelo, which are all excellent in their respective styles. Raphael's *Leo X.* is considered to be the first portrait in the world, and in his *Madonna della Sedula*, there is a rich warm glow of beauty and expression which is perfectly charming. I pretend not to any judgment in the arts, but these two appear to me to be unquestionably the best of Raphael's works ; that is, of those which I have seen, for I have not seen the *Madonna del Sisto*, which is at Dresden.

7th and 8th. I spent a part of the morning of these two days in the Florence Gallery. This superb collection of paintings, statues, &c., owes its origin to the family of the Medicis, who were the first to open their eyes to the merit of the ancient works of art, and whose munificent patronage gave the first impulse to the revival of taste. The treasures which were collected by Lorenzo and by his grandfather Cosmo, have been continually augmented by the Grand Dukes of Tuscany, and they now fill the whole upper story of an immense building nearly five hundred feet in length. It consists of two galleries 430 feet long, of a cross one of 97, and of twenty rooms on the sides, to which the galleries serve as an approach. In these is deposited a large collection of paintings arranged in their different schools, of ancient statues, vases, inscriptions, and *sarcophagi*, ancient and modern bronzes, &c. To all these the public are admitted freely and gratuitously ; but there is a collection of drawings, engravings, cameos, and medals, which can only be seen by special permission, and this is obtained with difficulty. The rooms which are shewn to the public are opened successively by one of the *Custodi*, whenever there are assembled a dozen or two of persons who desire it. Through these we were somewhat hurried ; but there were two which were fortunately open the whole morning, as there were artists in them copying pictures. These were the *Tribune* and the *Salle du Baroccio*. I entered the first of these rooms with a feeling of veneration, for

“ Here stands the statue which enchants the world,”

the famous *Venus de Medicis*. With the first view I cannot say that I was so much pleased as I might have expected. This is a peculiarity of statuary, that it does not strike at first. But as I continued to gaze, the beauties grew upon me insensibly, and before I left the room I had no hesitation in deciding that this statue deserves all the encomiums which have been lavished upon it. The general attitude of the figure, the bust, and the face, are the points which are the most beautiful. The whole of the right arm and half the left are modern, and the inferiority of the fingers is very evident. They are not well placed on the hands; for which, also, either they are too small, or the hands too large for them—I will not pretend to decide which. This exquisite statue is the work of Cleomenes, son of Apollodorus, of Athens: it was found in the ruins of Adrian's Villa near Tivoli, and was brought to Florence in the year 1680. Many models and engravings of it have been taken, but none give a correct idea of the original: to be known, it must be seen.

If I was delighted with the *Venus de Medicis*, I was not less so with the treasures of the *Salle du Baroccio*, a room in the corresponding gallery, containing about seventy of the choicest paintings. One, which is much admired, is a *Virgin* by Sassoferrato. She is painted in an attitude of grief and meditation, with her eyes downcast, and her hands raised up and pressed together. The meekness and the pensiveness which are depicted in this face, proclaim the hand of a master; and I might, perhaps, have admired it more, had it not been placed so near another in a totally different style, and much more to my taste. This was the *Mary Magdalene* of Carlo Dolci. She is represented, in a half-length portrait, with her eyes turned up to heaven, and her hands crossed upon her breast, and in one of them is a vase containing balm. The expression of penitence and devotion which the artist has communicated to this figure, is truly wonderful. The face is beautiful; yet it is neither that abstract and ideal sort of beauty which many artists give to their female figures, nor yet that of mere feature and complexion. It is the beauty of this earth, such as we have seen in the intercourses of the world; yet so heightened by the expression of religious feeling!—a feeling pure, holy, and fervent—the complete abandonment of all inferior interests, and the unreserved aspiration of the soul to that Being from whom alone the penitent can hope for pardon. I came again and again to gaze upon this lovely picture; and I am sure that it did me more good than half the sermons that I have heard in my life. It roused my devotion, and drew me away from the corruptions of the world. Yet I must confess, that the pleasure I received from it was in some degree diminished by the name which has been given it: in my catalogue it is designated *St. Marie Magdalène*. The woman whom the artist meant to represent is evidently the one who had been “a sinner,” and who is mentioned in the 7th chapter of St. Luke as anointing our Lord's feet when he was at supper, in the house of Simon the Pharisee. Else, why the expression of penitence? Or why the vase of balm in her hand? Or why, again, has there been affixed to the engraving which has been taken from it, the motto *Fides salvam fecit*, which is clearly a quotation from Luke vii. 50; though, to be sure, it is not fair to make the painter answerable for the sins of the engraver. But that Mary Magdalene was the woman mentioned in this passage is altogether a gratuitous supposition, resting on no better authority than the summary which is prefixed to the chapter in our English version, but which forms no part of the original Greek. Yet for ages has it been believed, that Mary Magdalene was a woman of bad character, and the calumny has been per-

petuated (and that, too, by people who pretend to read their Bibles) in the name which has been given to female penitentiaries.*

10th. * * * * * In the afternoon I took a drive to Fiesole, whence I enjoyed a glorious prospect indeed. The eye here ranges over the whole rich vale of the Arno, teeming with fertility and studded with villas, in the midst of which rises Florence, with her proud domes and towers, though reduced, by the distance at which she is seen, to a mere nothing. The view extends from the woody height of Vallombrosa on the East, to the mountains of Lucca on the West, and presents every variety of wood, rock, and stream, of corn-field and garden, of city and country. On the top of the hill I fell in with a Franciscan Friar, who took me through his convent to see the view on the other side. He shewed me a room where the Library had formerly been. The French, he said, had carried it away, and it had not been restored at the peace. He mourned over the loss of the books; but whether they were of any great use to their owners I very much doubt. He told me that his convent was very poor, and added, that it was hard work to carry a bag about, begging. I might have asked him, why he did not dig instead. This would surely be a more reputable mean of gaining a livelihood than the other. It is an unprofitable life which is divided between saying mass, preaching occasionally, and carrying a bag about from door to door.

The range of hills on which Fiesole stands, forms a noble back-ground to Florence, as seen from any of the little eminences to the Southward. The town itself, however, does not correspond to the beauty of its situation; for the streets are narrow, the houses gloomy, and the buildings very irregular, good, bad, and indifferent, being all ranged in the same row. Yet this place has a much more cheerful look than Rome; there is more bustle and activity, and the number of good, substantial dwellings shews that wealth is more generally diffused. There are excellent shops of every description, and a capital library and news-room, where the principal English papers and reviews are all taken. Living, too, is cheaper than in any large town that I ever was in. One day I breakfasted, dined, and drank tea, and had a bottle of good wine to my dinner, all for six *pauls*, or about 2*s.* 6*d.* English! Besides all this, there are delightful drives and walks in the suburbs; and, to crown the whole, society is more accessible here than in any other town in Italy. No wonder, then, that this is so favourite a resort of foreigners, particularly of the English, many of whom have taken up their abode here. There is, indeed, one drawback, namely, the climate, which is as bad or even worse than that of England, being affected by excessive heat and sirocco in summer, and by cold winds from the Apennines in winter. Delicate persons, therefore, should not choose this for their residence, great as its attractions are.

Sunday, 11th. Attended the French Protestant service, which is chiefly supported by the Swiss. There were about sixty persons present—no singing; though not, as I was told, for the same reason as at Naples, but from the want of some one to conduct it.

12th and 13th. Came from Florence to Bologna *en voiturier*, in company

* The mistake has probably arisen in this way. The woman mentioned in Luke vii. has been confounded with Mary, the sister of Lazarus, who is recorded in John xii. 1—3 to have anointed our Lord's feet at Bethany; and she again has been confounded with Mary Magdalene. See this more fully explained in the Mon. Repos. O. S. Vol. XX. p. 393.

with a Jew Pedlar, a Swiss Merchant, and an Italian Count ! At Bologna I stayed two days to see the paintings, of which there are many by the first masters. Those in the Government Gallery are well worth seeing, but those in the churches are, in general, so much faded, that, whatever their beauty might once have been, it is now lost. There were, however, in these churches some specimens of Catholic superstition, which were very striking. In that of St. Dominic I saw a printed tablet hung up in front of one of the little side-chapels, which contained a picture of the Virgin with Jesus on her knees. It had the following title : " A most holy Prayer, to be said before the ancient and miraculous Image of the Blessed Virgin, who was for many ages worshiped under the title of St. Mary of the Fevers at St. George's at Miramonti, afterwards at St. Girolamus', and now at St. Dominic's." The prayer then begins, " O most holy Virgin Mary ! Mother of God," &c., and proceeds, " Entreat for me your most beloved Son Jesus, whom you hold to your breast, to avert the fever from my house," &c., without saying a word about God. The paper then directs that the *Ave Maria* should be said three times ; and lastly, there is a very short prayer to Almighty God in Latin, stuck in at the end as if to save appearances ! And what, after all, is the subject of this prayer ? Not that God would himself avert the fever, but that he would make the supplicants sensible that the Virgin was interceding for them ; "*tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere.*" Much in the same style, though not quite so flagrant, is the following prayer, addressed to St. Emigdy (*S. Emidio*), the averter of earthquakes : I copied it from a tablet in one of the churches. " A Prayer to the glorious Saint Emigdy, Bishop and Martyr. O most glorious Saint Emigdy, Bishop and Martyr ! I pray you with all earnestness to obtain from the most high God, for this city and people, and for me in particular, miserable sinner that I am, the grace of being freed from the infliction of the earthquake, through the intercession to wit of the Virgin Mary, (our Advocate and Protectress,) with her most holy and divine Son. Amen." Then follow a few short prayers in Latin to the same Saint, then a prayer to God, and lastly the benediction of the Saint. Such things as these surely need only to be made known in order to be condemned.—If I had wanted any further proof that I was among a superstitious people, I should have found it in a procession which I witnessed in the afternoon of this day. There is kept, it seems, in a church two or three miles out of the town, a picture of the Virgin, which the good Catholics believe to have been painted by St. Luke the Evangelist. Once a year this picture is brought to the Cathedral of Bologna, where it remains four days to the great edification of the inhabitants, who come and kneel before it. On the third day it is carried in high state, accompanied by all the priests and friars that the town can muster, to the church of San Petronius, where it gives its benediction and then returns. This ceremony I happened to see ; and strange it was to behold the whole multitude fall down on their knees, and cross themselves most devoutly, as her Ladyship courtesied to them three times from the top of the steps. Yet there are persons who think that such mummary as this can last !

15th. In the afternoon of this day, the Madonna was carried back to her usual residence in the country, between which and the town there is a covered way the whole distance. She was escorted by the same attendance as the day before, and gave her blessing to the people as she went along the streets. Heretic that I was, I cannot say that I much valued the salute of

the little, ugly, black-looking picture, which was paraded about with so much state.

16th and 17th. There is a *diligence* twice a week from Bologna to Milan, passing through Modena, Parma, Placentia, and Lodi. In this I took my place, and found it a much preferable conveyance to the *voitures*, though from the frequent interruption of the *Douane*, and still more from purely bad management, it is thirty-six hours in going one hundred and forty-five English miles. What should we think of one of our stage-coaches if it were to take three hours in changing the luggage from one coach to another, and making out fresh weigh-bills, and if, in another place, it were to stop six hours in the middle of its journey for no good reason whatever? Yet this is the way they do things on the Continent, especially in Italy. The road, however, was good, and the country through which we travelled, one of the most fertile parts of this garden of Europe. The wheat was all shooting into ear, the haymakers were busy at work in the meadows, and the vines, now in full leaf, were either hanging each on its own separate elm, or stretching in graceful festoons from tree to tree, while the distant view to the South was bounded by the noble range of the Apennines, which I had crossed in coming from Florence a few days before. Through this whole line of country, and particularly in the States of the Grand Duke of Modena, there were signs of industry, and of consequent prosperity, which it was very pleasing to remark.

In the afternoon of the second day we arrived at Milan, which appears to be in every respect one of the best of the Italian towns—the streets well paved, and the shops and houses very good. There is also a degree of style in the dresses and equipages of the inhabitants, which is a clear indication of wealth and fashion. The principal architectural ornament of the town is the Cathedral—an immense building in the gothic style, though somewhat different from other structures of the same order in England. The interior has a grand and imposing effect, notwithstanding innumerable faults. It has two aisles on each side of the nave, formed by rows of pillars which are lofty and massive; but the nave itself is too narrow compared with its length; and the dim and dirty colour of the pillars makes an unpleasant contrast with the whiteness and the beauty of the richly ornamented ceiling. Besides this, there is a great want of light in the choir, which is still further spoiled by a trumpery representation of Christ on the cross, and St. John, and one of the Marys standing by. Still, with all its faults, the whole is grand, and the dome and transept particularly light and beautiful.

The church of Milan still retains the ritual of St. Ambrosius, and has many practices which are peculiar to itself. One certainly struck me as being both very peculiar and very excellent. When I went into the Cathedral on the Sunday afternoon, I found no less than seven different services going on at the same time. In one place was a layman, with a hundred or two of men about him, to whom he was preaching in a very familiar but animated style. The audience were all seated on benches placed in a square form round the orator, who was also seated. Beyond this congregation was another of about the same size, who were listening to the exhortations of a priest; and on the other side of the same transept, were three other smaller and more juvenile audiences assembled round three young priests, who were explaining the Catechism, occasionally putting questions to those about them, and then enlarging on the answers which were given. There was one of them who particularly struck me; he had a fine, intelligent countenance,

and his clear style and interesting manner fixed the attention of all around him. He was lecturing on the miracles of Jesus Christ, as a proof of his being the Messiah; and he afterwards proceeded to discourse on the conversion of the Gentiles, which, he contended, must have been miraculous, for six or seven distinct reasons, all of which I do not remember; nor, indeed, had he time to enlarge on more than one or two, but I well recollect the first, which was the character of the apostles. "Who were the apostles?" said he, turning to a boy on his left hand. The answer I could not catch; but the preacher himself continued, "They were poor men, without riches, without connexions, without eloquence, without any thing;" and so he proceeded to argue, that they could not have accomplished so mighty a work as the conversion of the Gentiles by their own unaided powers. After this service was over I went into one of the side aisles, and I there found two other little audiences collected round two priests, one of whom was discoursing, in a most clear and luminous manner, on the immortality of the soul. When this was finished, one of the priests went up into a low, temporary pulpit, and began to preach to the same people who had just before formed two separate audiences; and another priest was, at the same time, discoursing to a larger audience in the transept, the subject of his sermon being the duty of humility—and a capital sermon it was. When all this was finished the people kneeled down before one or other of the different altars, (of which there are many in the church,) and when there was not a priest to be found to lead the prayers, this was done by a layman. Nor was this all that was going on in the cathedral. Still further along the same aisle, of which I have already spoken, there was an assemblage of little boys, who were learning to repeat the *pater noster* and the responses; and on the other side of the church was a space, partitioned off with curtains, where there were a number of girls and women, who appeared to be listening to the same kind of religious instruction as that which I had just heard addressed to the men; but as this was forbidden ground, I can give no further account of it.

I was much gratified by what I saw and heard this afternoon. These people, I thought, are Catholics, who repeat their ritual like parrots, and estimate their devotion by the number of their fasts and their *ave-marias*; but it would be well if we Protestants had any thing to compare to so good, and useful, and practical a service as this. The beauty of it was its perfect ease and familiarity. In seven out of nine of the little services which I saw going on, the speaker was not stuck up in a pulpit, and decked out in the paraphernalia of office, but he was seated on the same bench with part of his audience, and occasionally put questions to them; and there was not one, who had either note or book before them to assist his memory, and to nullify the effect of what he said. All was perfectly easy and natural—a familiar address, on an important subject, and proceeding from the mouth of a man who knew very well what he was talking about. Would to God that we had something of this kind in England, instead of our afternoon services, which the rich *will not* attend, and which are not adapted to the poor!

19th. Had a delightful excursion to the Lake of Como, the particulars of which I must omit, only hoping that my readers may some day have the opportunity of luxuriating as I did, on the promontory of Bellagio, and in the gardens and the villa of the Marquis Sommariva.

20th. Came by the *diligence* from Milan to Sesto Calende, at the southern extremity of the Lago Maggiore—the country most rich and fertile,

the road excellent, and the conveyance so good, that I could almost have believed myself to be travelling in an English mail-coach. At Sesto we took the steam-boat as far as the Borromean Islands, which lie in a bay on the western side of the lake. The first of these which we visited was the Isola Madre, a small island about a fifth of a mile long, occupied by a house and pleasure grounds belonging to the Count Borromeo. It would be difficult either to form or to imagine a more charming spot than this. The whole surface of the island is laid out in groves, orchards, and gardens, in a style which approaches much more nearly to the freedom of the *jardin Anglais* than any thing that I have seen on the Continent; and then there is a luxuriance and a variety in the trees and shrubs which our English gardens cannot boast. The laurels shoot up green and flourishing; the lemons hang ripe on the espaliers; pines, cedars, and cypresses, form an impenetrable shade above; and roses, and rhododendrons, and a multitude of beautiful plants which I have not botany enough to name, are tastefully disposed below. In the midst of all this, a number of pheasants enjoy themselves, as if they neither feared nor knew the molestation of man; and, at every little turn in the winding walks, the eye catches a glimpse of some of the grandest scenery in the world. I felt an almost indescribable sensation of delight when I gazed upon the mountains which shut in the head of the lake; for their stupendous height, and bold and broken summits proclaimed, beyond the possibility of mistake, that I was now on the borders of Switzerland. I seemed to greet and welcome these rugged forms, as something peculiarly congenial to my own wild, adventurous spirit; I longed to wander once more among them, free, and joyous, and independent; and I half reproached myself that I had ever deserted them, to seek for any thing else with which to gratify my taste. Let Italy enjoy her own meed of praise. Her woody heights and rich productive valleys, her churches and her palaces, her paintings, her statues, and her antiquities, and, above all, her "human" forms "divine," are peculiar to herself; but, with all her wonders, she has no Alps towering high, in unapproachable majesty, above the other productions of nature, and realizing to every soul that is not dead to feeling, all that can possibly be conceived of the grand, the sublime, and the terrible. In this respect she must be content to yield the palm to her undisputed superior.

From the Isola Madre we rowed to the Isola Bella, and thence to Baveno, where the *diligence* took me up, and conveyed me in forty-eight hours across the Simplon, and along the Valais, to Lausanne. I stayed there two nights, and reached Geneva, by the steam-boat, on Saturday, May 24th.

I was never so much struck with the change in national face and expression as I was in coming out of Italy into Switzerland. The *conducteur* of the *diligence*, from Domo d'Ossola, and a woman, who was one of our fellow-passengers, had faces so essentially Swiss, that it was impossible to mistake them; and when we had passed the boundary, there was not an individual whom we saw who did not forcibly remind us that we were now among a different race. The high and sprightly looks, the finely drawn profiles, and the jet black hair of the proud dames of Italy, are such as might grace a court, or afford living models to the painter or the statuary; but the fuller, and softer, and plainer features of the Swiss women, have no pretensions to be denominated handsome, and they indicate no disposition which would care to stray beyond the narrow circle of domestic occupations and every-day interests. For the first day or two that I was among them, I thought them scarcely tolerable; but I was soon won over by their good

character. I was not long in discovering that I was now among an honest and a worthy race of people, who afforded a striking contrast to those in whose country I had been travelling for the last two months. I will venture to affirm, that in Italy one half of those with whom I had any pecuniary transactions endeavoured to cheat me; and at last it became quite as habitual with me to tell a man that he was demanding too much, as it was to ask him what there was to pay. But during the few days that I have been in Switzerland the case has been different. I have found the fixed charges, though higher than those of Italy, yet reasonable for the country, and every body satisfied with the gratuity I have given them; and as for the government, the change for the better is as complete as it is in private character. I was not asked for my passport all the way from the last custom-house in the Sardinian States to Geneva; and the officer who required it on entering the last-named place, addressed me with as much kindness as if he had been the best friend that I had in the world. The officer, too, of the *Douane* took my simple affirmation that I had nothing contraband in my luggage; and neither one nor the other of them petitioned for a single *sou* for himself—all which, to a man just arrived from Italy, was infinitely delightful. During the course of my journey through that most interesting country, there have been times, I will confess, when I have been so thoroughly disgusted with the want of domestic comfort, with the villany and the indolence of the men, and the superstition of the women, that I have vowed that I would never set foot in it again. But the Dome of St. Peter's, the Ruins of Pompeii, and the Galleries of Florence, are to be seen only in Italy; and if I were assured that the state of things was somewhat improved, (and improved it must and will be,) or if I were rich enough to make the journey in my own carriage, and with a travelling servant to spare me the trouble of the details, I am not sure that my resolution would long hold good.

(To be concluded in the next Number.)

SONNET.

THAT face! oh! it is eloquent with love,
 And bright with purity and holiness;
 And yet it wears the trace of past distress,
 A shade of sad thoughts time may not remove.
 The conflict has been there—yes, dearest dreams
 Have been resign'd at duty's sacred call:
 'Tis past, that gentle heart has yielded all;
 Yet hope and peace now shed their hallow'd beams
 Around the sufferer's brow; for the lost trust
 Of earthly joy th' eternal glories shine,
 Lighting that pale cheek with a heavenly grace.
 Now conquer'd are the trials of the dust,
 And past the bitter tears; yet dreams divine
 Mingle with sorrow in that calm sweet face.

J. E. R.

DEWS OF CASTALIE.*

WITH the recollections which most of our readers must have of Mr. Johns' numerous and valuable contributions to the pages of the Monthly Repository,† they will, while they join in the hearty greeting we give him—not, indeed, to the old-established and customary household corner, but as he appears, “point device, in his accoutrements” in the public lists, tilting for fame—at the same time concur with us, that to institute any critical inquiry into the nature and character of his claims, would be altogether unnecessary here.

It is, indeed, especially rendered so, by there being little in the collection of poems before us to warrant any alteration in our already-formed estimate of the author's capabilities. We were prepared to expect, if not a *volume of poetry*, at least a *POETICAL volume*, and we are not disappointed. Nor are we surprised at finding it of a class far beyond the common run of miscellaneous collections, abounding in specimens of native energy and grace, and evincing an accomplished taste, a vigour of thought and feeling, with a more pervading spirit of patriotism and piety, than one is accustomed to meet with in the countless multitude of fugitive productions which swarm about us; while it is, on the whole, freer from the mawkish affectation and unmeaning sentimentality which frequently characterize what might properly be entitled Drawing-room Rhymes, to distinguish them from their simpler and more sensible sisters of the Nursery. That it is not more entirely so, we will believe less its author's fault than that of a corrupt fashion, to which he has in some instances been, perhaps unwarily, induced to conform. Of this we think there is internal evidence in the present volume. He has divided it into separate books, arranging his subjects as they belong either to the lyrical, historical, descriptive, didactic and devotional, elegiac, or legendary, class. In some of these departments he is evidently much more at home than in others. But even in productions of the same class there are palpable inequalities, we had almost said inconsistencies, of style. It seems as if the author, while he sometimes wrote, as a poet ought, because the power of inspiration was upon him, at other times made verses because he felt it his duty to be poetical: and we take the fact of his success and failure being referrible to the involuntary impulse and the voluntary act of his pen, (while they are again referrible to, and contingent on, the excellence or depravity of the sources from which his materials are drawn,) to be the best mode of accounting for these discrepancies—for their having been written, that is; for it is yet a mystery to us how the good taste and sound judgment which Mr. Johns evidently possesses, should have permitted so much that is unworthy to appear—unworthy of the fellowship in which we find it. Take, for example, the spirited Stanzas on Riego's Death, or that well-sustained burst of feeling occasioned by the sight of Emmet's name written with his own hand in one of his own school-books, and others of equal nerve and pathos,—and contrast them with the absurd tales and bad likenesses of Love (and if Love had

* Dews of Castalie; Poems, composed on various Subjects and Occasions. By J. Johns. Post 8vo. pp. 272. London, R. Hunter. 1828.

† The following, amongst others, will be recognized among the contents of the present volume: Hymn to the Stars, The first Swallow of the Year, Evening Stanzas, Hymn to Liberty, On the Death of Riego, Naval Ode, Sunset, Alexander at Paradise, On the Grave of a Friend, &c.

never spoken more to the purpose, or could have put no better face on things, she would have done well to have held her tongue for ever, or have taken the veil at once)—and the false jingles and vulgar measures of *such* “serenades” and “harps of tears,” that even the sweetest simplicity of the veriest school-girl that ever “pensively thought of her love”

“When not a wave is foaming,
And nought but passion roaming,”

would be above listening to.

We are glad to turn at once to those subjects which are in his way, and we give Mr. Johns credit for his skill in making a very capital selection. We know it is, with some, a poetical heresy to consider the vilest pebble one grade lower in the scale of inspiration than the noblest star; nevertheless, we do hold a fine subject to be a fine thing, (a fine historical subject made known by the title, more especially,) of equal advantage to author and reader, as it predisposes the one to receive more readily the impressions which the other would convey, and to be more rapidly and completely identified with his emotions and thoughts. The mind is pitched in the proper key, the symphony or overture is played, the gathering note sounded, and all is concentrated and made ready for immediate action.

To proceed, without more delay, to what we consider (with an exception or two in favour of some old favourites) incomparably the best part of the volume—we refer to his historical sketches. And it is pleasant to feel our hearts stirring within us as we turn with him to “the ten thousand at the sacred Mount,” to their former exploits at “Cynaxa’s field,” and trace again their wanderings to the shore of the Euphrates, to the birth-place of the infant Tigris, “that far Armenian cave,” and contrast their repose

“Underneath the snow-born pines
Of the wild Carduchian hills,”

with their frantic energy while

“Scaling Theches’ side,
Their van on Theches’ brow;”

when, after a momentary pause,

“On they rushed as to the fight,
But it was no battle word;
For, the sea! the sea! from the mountain’s brow
In a thousand shouts was heard—
The sea! the sea!”

Pleasant it is, too, to feel our ears tingle with the echo of that tumultuous shout, and our eyes, “albeit unused,” &c., grow weak as we too gaze on that

“line of blue cloud, the distant main.”

The landing of Agrippina with the ashes of Germanicus is too long for quotation, yet we can scarcely keep our hands from transcribing so graphic a scene, as little as our eyes from again following that moving and spectral mass issuing at daybreak from the cold, monumental-looking city to the sea-shore; and although as they proceed the sun rises, clears the sea, brightens hill and plain, and makes the city glow like a statue of opal, we perceive that they heed it not; the same changeless, frigidly-fixed expression remaining till they throng on the beach, taking their stand to watch over that sea-solitude till the Imperial fleet should arrive. The distant sail, the

single murmur, "They come!" its tardy approach, the slow fall of the oar, the solemn silence, are well described, and naturally inspire the question,

"Can it be *thy* navy, Rome!
Do thy sons thus greet their native shore,
And thy ships their native foam?"

While the withdrawal of the sun as the funereal pageant approached, not to blaze out till the galley containing the Cæsar's widowed queen had landed, and the golden urn was displayed, is a piece of poetical refinement worthy the scene. And what a beautiful and touching scene it is! one only of the myriads which fill the pages of history, of every history, of every age; scenes written in the legible and eternal characters of truth and passion, yet remaining a dead language to many, who merely regard them as fine pieces of antiquity, to be looked upon with veneration, visited once in a way, and then to pass from the mind as a "dream or idle show;" when they should be resorted to as to a familiar dwelling-place, the pillars of a home of refuge, the hearthstone that we cling to! Chiefs and sages of former days are sacrificed to on high places and festival times, rather than cherished as household gods, of whose benign and blessed influences we daily and hourly reap the benefit. History, in fact, we have by head rather than by heart; and that it is so, may partly be traced to that false system of education, now almost exploded, in which children were taught it as a thing of course, its dates and facts crammed into them, and administered like doses of medicine, "all for their good." But yet it is more referrible to a class of writers (to whom we have before alluded) who, occupying a wide field of young attention, are strewing it over with sickly and baleful weeds, weakening and corrupting the soil which, by being planted with good seed, might bring forth abundantly. "But the young must have poetry and light reading as a relief." Certainly: and it is here that we think history, its poetry, romance, drama, to say nothing of its moral efficacy, might be introduced so well, and turned to much advantage. And why not? This class of writers is not of the ideal world; they are essentially imitative; and it would be strange if the sources from whence not only the master spirits of former, but of our own times, are proud to draw their immortality, should by them be considered unworthy of attention. We have historical novels, historical plays, but little or no historical poetry; which we might have so easily, by their simply taking the striking scenes and facts as they occur in the narratives, from among the discussions of the times and remarks of the historian, and presenting to us in their own elegant and tempting manner. The gems are there; they have only to set them; and instead of persevering in their own "fitful fancies and random reveries," which, alike over the mind of author and reader, "come like shadows, so depart,"—by heeding that cloud of living witnesses, upholding their splendid testimony, in the cause of all that ever has been great and good, and by taking one single heart-thrilling record of romantic heroism or sublime self-sacrifice,—they would set at work more emotion, and produce a more stimulating influence on the moral and intellectual energy of the young, than all the volumes of all the transcripts of themselves have ever done, or can ever hope to do. We are sanguine as to the influence of history, and would even make it a fashionable amusement, awkward as Diogenes might feel with his tub in the drawing-room, and expecting, as we should, to see Cincinnatus make another run from the courtly album to his wonted home in the unadorned

book-shelf. We think, by keeping history constantly before the mind, it might gradually and insensibly become interwoven with the common interests and vague, unmeaning occupations of every-day existence, and grow into a mental habit nearly as powerful and efficacious in its influence on the character as that of religion itself. It is, in fact, the religion of memory. Hope has her *world to come*; and Memory has her's *that is gone*—on which even Hope herself is at times glad to repose her wearied pinions, and from whence she arises with freshened impulse and a reanimated spirit: and it is *only* in the power of religion to do *so much*, in urging and encouraging the mind onward in its course, or to *promise more* as to its recompense.

It is beautifully told of Galileo, that, after his long incarceration, on being taken from his dungeon into noon-daylight, he fixed his eyes on the heavens, simply uttering, "*Yet it moves!*" Thus, in those seasons (and such there have been to the most sanguine spirit) when, from some party failure, or public disappointment, or national calamity, the mind becomes immured in the thick darkness of disappointed expectation, we turn from the present gloom, and fixing our eyes on a page bright as the heavens, and as clearly evincing that there has been no pause nor cessation in the advance of the world in the light of truth and happiness, exclaim with the philosopher of old, "*Yet it moves!*"

Mr. Johns must forgive us this digression, while we congratulate him on what he has already done after our own hearts, if not his own, and done very well too. We think, indeed, that the ruling passion, taste rather, of his muse is historical; and he cannot for his own sake, as well as that of others, do better than encourage it. As an appropriate hymn after our long homily, we will quote the concluding lines to some animated and well-sustained stanzas on the Eve of Salamis:

" The men of Marathon are gone; but yet
 Their trophies light the unforgotten plain:
 The sun that look'd on Salamis is set;
 But who dare say its warriors lived in vain?
 Greece, when she casts off her ignoble chain,
 Will call their spirits from the sacred wave,
 And turn to conquer on the same bright main.
 Hail and farewell! ye everlasting brave,
 Who there to servile life preferred a splendid grave!

" Bend from your clouds, shades of the mighty dead!
 Hear from your waves the music of your fame!
 Soon o'er the fields and seas, where once ye bled,
 May loftier lyres than mine your praise proclaim."

As we are satisfied with what "the lyre" of Mr. Johns has done in this respect, we will omit the remainder, more especially as we have already transgressed our limits; yet we cannot forbear transcribing some really fine stanzas, in harmonious contrast, of the meditative class, with which we will bid him farewell.

" STARLIGHT.

" There come no seasons there: our earthly year
 Varies from prime to fall, from flowers to snow,
 And each new month fresh trophies still doth rear
 To Change, the victor of all fields below;—

But ye, oh ye, fair heavens! for ever glow
 In the young glory of your natal morn,
 When first the realms of space were bade to know
 Their starry kings, Creation's earliest born,
 Who should for aye on high yon sapphire thrones adorn.

• • • • •
 " Shine on—shine on—ye radiant Thousand, shine!
 Ye hosts of heaven, *whose everlasting march*
Is one enduring triumph! Ye divine
 Memorials, on the amethystine arch
 Of Nature graven by God! Oh ye who parch
 The hearts of dust for what they may not know;
 Tempting yon azure wilderness to search,
 As if some glad oasis there did glow—

• • • • •
 " Say, ye who shone on Zoroaster's eye,
 And lit the midnight towers of golden Tyre;
 Who smiled more purely, from a softer sky,
 On Helen's grave and Homer's wakeful lyre;
 Have ye known all, and must not man aspire
 To aught beyond him? Shall no earthly ear
 Drink, at dim midnight, from your shining quire
 Empyrean music? Can we not draw near
 And read the starry tale of yon mysterious sphere?

" No, for the stamp of clay is on the brow—
 The fettered spirit yearns to soar in vain—
 And the ambition of man's thoughts must bow
 Beneath mortality's recoiling chain.
 Yet is it sweet, though we can ne'er attain
 The prize we woo, the lofty race to run:
 What though it tempt to yon untrodden plain?
 The eagle's burning goal can ne'er be won—
 But he may pierce the clouds and feel the nearer sun!

" And this is much—for who would e'er forego,
 Beautiful strangers! the delicious power
 To make his spirit in your glory glow,
 At solemn midnight's solitary hour—
 To woo the gentle heavens, with all their dower
 Of thought from immemorial Eld bequeath'd?
 Yon high Elysium holds full many a flower
 With no Pierian laurel yet enwreathed—
 O that around *my* lyre one such its incense breathed!"

THE WATCHMAN.

" Watchman, what of the night ? Watchman, what of the night ? The Watchman said, The morning cometh, and yet it is night." Isaiah xxi. 11, 12.

UNDER the title of the *Watchman*, it is our intention to submit to our readers a series of articles in illustration of the religious spirit of the age. What is thought, said, and done, whether among Churchmen or Dissenters, Orthodox or Heterodox, will, as far as time and space permit, be noticed. While the religious state of our own country will, from its superior importance, claim the chief share of our attention, we shall not be unmindful of religion and its concerns in foreign lands. Our materials we shall be careful to draw from authentic sources. Sermons, whether from the pulpit or the press, periodical publications, and books on religious subjects, will form the documents for our lucubrations. Let it not be supposed that we shall discourse with cynical severity on the proceedings of those whose creed varies from ours. In them we see much to approve as well as something to condemn ; and as our object is to benefit our readers, and not to fan a sectarian zeal, we shall have an eye open for merits as well as for defects ; nor, on the other hand, let it be imagined, that all appears fair and bright to us in the communion to which, on account of its principles, we deem it an honour to belong. On the contrary, we see not a few things which require rectification, and we would rather condemn the errors of our friends more harshly than those of our opponents. In this, pre-eminently, honesty, we are persuaded, is the best policy. Nor have we any reason to fear that the ears of Unitarians are so untrained to the sound of truth as to feel umbrage at being told in honest phrase wherein they err. Paley has an excellent sermon with the title—" to think less of our Virtues and more of our Sins ;" and deeming ourselves exonerated from the duty—exonerated by the general principles of human nature, of expatiating upon the merits of Unitarian Christians, we shall be chiefly solicitous to point out defects with a view, not to crimination, but to their removal.

If there's a hole in a' your coats,
I rede you tent it ;
A chield's amang you taking notes,
And, faith, he'll prent it.

We venture to hope that the papers of the *Watchman* may effect something more than contributing to the interest of the Repository ; that they may give to bigotry and intolerance a check by a prompt exposure and uncompromising reprobation ; that they may set forth, with all due commendation, whatever is praiseworthy among those from whom we differ, to our serious attention, and, in some cases it may be hoped, to our speedy adoption ; that they may, in some measure, serve to rectify our own injudicious plans, and bring prominently forward wise and successful efforts for the furtherance of what Unitarians deem the truth ; and, in short, that they may make us know our dissentient friends better than we have done, bringing our minds into contact with their minds, and enabling us to take of their spirit, as far as it is a spirit of love and of a sound mind. Something of this sort, a series of articles of the kind now contemplated, may, we are sure, effect. We hope the present effort may prove not wholly useless, and we beg for it the indulgence of our readers. As Watchmen we will be found at our post—eschewing the spirit, we would seek the vigilance, of Argus,

Centum luminibus cinctum caput Argus habebat
 Constiterat quocunque modo, spectabat, ad Io :
 Ante oculos Io, quamvis aversus, habebat.

The periodicals of the present month which are in the interest of the Orthodox Dissenters, are distinguished by setting before their readers the efforts which are making to produce in this country what they term a revival. A pastoral letter on this subject has been issued by the Rev. J. A. James, of Birmingham; a sermon, on the means of religious revivals is announced from the pen of the Rev. J. Hinton; and articles, either recommending the requisite efforts, or recording the success which has already attended on exertions, appear in several magazines. A paper in the Evangelical Magazine, offering practical suggestions to aid a revival of religion in Great Britain, contains, together with some objectionable matter, a number of most valuable hints. The following are among some "symptoms" which are given of a low state of religion: (1.) "A want of taste for spiritual enjoyments, which is indicated by indifference to the seasons of instruction, religious conversation, and social prayer. The ordinances of Christ are undervalued. Trivial hindrances to attendance are magnified into serious obstacles. Worldly-mindedness and love of ease are prevalent. Religious connexions are neglected. God and duty are frequently forgotten. Books of amusement are (unduly) preferred to books of instruction and Christian improvement." (2.) "Negligence in private duties. Religious declension begins in private, and when the important and necessary duties of meditation, self-examination, and private prayer, are superficially, hastily, or formally performed; when satisfaction is felt in recollecting that the duty is done, rather than from having enjoyed delightful communion with God in prayer; when the means are rested in, and the end to be answered by them is not secured;—it is high time to take the alarm." (3.) "A neglect of domestic duties. When the souls of children and the formation of their minds, tastes, and characters for eternity and heaven, are not matters of greater solicitude, labour, and prayer, than their form, fortune, health, and success in the world, there is an evident preference of the world to heaven." To these most excellent remarks we add the writer's description of "the state of a Christian church as it should be." "A Christian church is a society of holy persons. Every individual should be well acquainted with the truth, established in the belief of it, and laborious in its diffusion. Every Christian should be a personification and living exhibition of Christianity. The church should thus be 'holding forth the word of life to the world,' and all its members 'living epistles that may be seen and read of all men.' And were it so, the doctrines of Jesus would extort admiration even from the enemies of truth, and force men to admit the reality and excellency of spiritual religion. A spirit of deep seriousness, joined with sweet tranquillity and cheerfulness, should characterize every believer. He should be well acquainted with the laws, ordinances, spirit, character, and design, of the kingdom of Christ. His own character should answer to the figures of Scripture—a shining light, a fruitful tree, a fermenting leaven, a preserving salt. He must be one who not only talks against sin, but forsakes it; who not only discourses of religion, but practises it. His delight should be in the exercises of prayer and praise; he should love the word, the house, the day, and the people of God." Among many salutary admonitions we find the following: "Let parents and heads of families awaken to the consideration of their most awful charge! Let them be faithful and diligent in the full use of their unparalleled influence, immense power, and

unquestioned authority for the honour of God, and the salvation of their households, by teaching, training, and governing them according to the word of God. Let such examples as those of P. Henry and C. Mather be reflected upon and imitated."

If such be the principles to which it is desired to give additional efficacy and more extended prevalence, we say with all our heart, God speed the labourer; and grant us of his mercy to be fellow-partakers with our brethren! But we cannot conceal from ourselves the fact, that other principles, dubious, not to say dangerous, in their tendency, will be mixed up with these. It is not on a matter of taste that we differ from our brethren in this matter. Variety prevails in religion as well as in nature, and he whose mind is rightly constituted will no more quarrel with his fellow about the shape of his phrase, than about the colour of his coat. If, therefore, language is used which appears to me to want keeping, and terms which are either technical or obsolete, what right have I to complain whilst I have the liberty of being as pure in my taste as the standard can be raised, and as mild in my zeal as the lowest pretension to that Christian virtue will allow? In matters that are indifferent—and there are more of this character than either the worldly or the religious zealot will allow—we differ as widely from others as others differ from us; and without detriment, and with much mutual benefit, we may agree to differ. Yet our agreeing to differ does not preclude an orthodox brother from endeavouring in all charity to change my taste as well as my creed, and the liberty which I grant to him I have a right to claim myself. And certainly, though we think there prevails among some Unitarians a false and squeamish delicacy, greatly to be condemned as checking the extension of the gospel, we could wish to see our orthodox brethren rather more choice in the selection of their means and the wording of their addresses. To enlighten the poor it is not necessary to be vulgar, nor to sway them to be fanatical. They are connected with the most refined philosopher by ties of a common brotherhood, by far more numerous and far more important features than are those which contradistinguish the two. These common ties recognize a common language, and that simple, sincere and earnest manner which a due sense of the importance of truth always occasions, will find the way to the heart of each. In the spirit of these remarks, we could wish we had not read in the Baptist Magazine for the present month the following stanza, forming part of a copy of verses, otherwise not objectionable, presented to the late Rev. W. Simpson on the day of his completing his 80th year:

Its thorns will tear, and all the flowers
That ye can cull in desert bowers
Are drooping with the blight of sin,
Have each a sting concealed within.

But in respect of revivals we differ from our orthodox brethren somewhat in principle as well as in taste. Zeal requires to be well tempered with knowledge and prudence, and excitements in religion, to be lasting and beneficial, must affect the head as well as the heart. Passion is not piety, effervescence is not devotion, impeachments of human nature, and professions of reliance on the atonement, are not scriptural marks of a child of God. These facts are, we fear, either unknown or forgotten on many an occasion when "a revival" is attempted. Yet they are facts which involve most essential principles, and when their agency is wanting, the form of sound doctrine is absent. Let us not be thought uncharitable in these re-

marks. We have heard something about revivals, and we are quite sure that eventually more good would be effected if the intellectual, in preference to the animal, part of man were made the object to be influenced, and if withal, a purer taste were combined with a more scriptural creed, both speculative and practical. Our English brethren have been aroused to "the work of revivals" by what has been done in this way in America; but we most earnestly hope they will not be led to the shameful extravagances which have in some cases ensued in the United States from the ignorant and fiery zeal of religious agitators. We recommend to their attentive perusal an article in the "*Christian Observer*" on Superstition, which appears, we think, very opportunely at this moment. The principles on which this article is written are, in the author's words, the following:

"The cause of true religion always loses ground in proportion as it is associated with any system of irrational belief.

"The cause of true religion always gains an accession of influence, and obtains an extension of its benefits, in proportion as the faith of its disciples is supported by knowledge, enlightened by the torch of scientific research, and chastened by the delicacy of true taste.

"The honour of God is vindicated, and the kingdom of Christ is enlarged; the faith of the humble and sincere is confirmed; the prejudices of such as are satisfied with this world's wisdom are subdued; the fears of the ignorant are superseded; and the hope and confidence of the just are supported, by being placed on a basis of scientific and rational explanation, rather than on the fears of ignorance, or on a measure of belief which never was designed for a revelation addressed to God's rational creatures."

How refreshing is it to hear sentiments so truly liberal and Christian proceeding from a quarter possessed of great power and influence, (the Established Church,) both of which have been too much devoted to the inculcation of irrational doctrines, and to the hindrance of the progress of knowledge among the people!

Before quitting the subject of revivals, we wish to remark that "the work," to use the technical term, has already made some progress in the kingdom, especially in Wales. In the present revival, we are informed, "there has been considerably less of that violence of gesticulation or jumping, for which the poor Welsh have subjected themselves to the censure of their more quiet English brethren. Still the silence of devotion has frequently been broken by the loud sighs of such as were under conviction, and by the psalms and hymns and spiritual songs which would escape from others, even while the preacher was delivering his message, when the Holy Spirit shewed them and made them feel that there was a way of salvation even to such sinful wretches as they now saw themselves to be. With all this there is much weeping and praising God with uplifted hands." The aspect of the spiritual condition of the "poor Welsh" in their reviving state, as thus set forth, wears, we must confess, a very dubious character. It looks too much like the excesses of Ranterism, of which we have seen something, and of the effects of which we know something. The sight of the spiritual extravagances to which the Ranters are addicted is pitiable, and the effects alarming and deplorable. Mere animal excitement is mistaken for pious emotion, and the most lusty brawler is deemed the best Christian; the consequence is, that the great object of religion is forgotten; impurities of heart and life are allowed to remain; a morbid love, a necessity of physical excitement, is created; and spiritual intoxication ensues, which is sometimes the forerunner of the disgusting vice of drunkenness. Of the

present revival, however, notwithstanding some bad symptoms, we will, until facts oblige us to change our opinion, hope better things. We respect and revere every manifestation of those principles by which the creature is allied to his Creator. Every aspect of religion is venerable, however rough its features. But then by religion we mean not mere muscular excitement, but the sentiments of the heart called forth in the adoration and service of God; and as the corruption of the best becomes the worst, so religion, when converted into physical rioting, deserves severe condemnation and not approval. To the labourers, then, in the work of revival we would give the apostolic injunction, "Let all things be done in order."

In connexion with the last subject, we have the pleasure to remark, that home missions are receiving from our orthodox brethren a degree of attention more adequate to their importance than has hitherto been given. If, from what we have said respecting revivals, any one imagines that we are adverse to the preaching of the gospel to the people, he has greatly mistaken our meaning. We wish that Unitarians were more fully and zealously engaged in this work than they are; at the same time we rejoice that societies for carrying the gospel to the poor have of late increased amongst us. As, therefore, we look with pleasure upon every judicious attempt to extend the kingdom of Christ, we are glad to hear of the establishment, by the orthodox, of a society in Glasgow for the promotion of home missions; that a city mission has been lately established in Dublin, in Belfast, in Bristol, in London, and that one is about to be established in Liverpool. The object of these home missions is to excite attention to the spiritual wants of the respective neighbourhoods in which they are established, and to this end, to circulate, through the medium of the different religious (periodical) publications, such information upon all points connected with these institutions as shall be calculated to increase their number and promote their efficiency. It is also the intention of the society to look out for pious and competent persons, whom they may recommend as agents to any place whence applications may be made. In the prosecution of their plans, they say, "either every house must be entered and the glorious news brought to every individual of that house, or the inhabitants of every house, one and all, must come forth to the appointed ordinances. Alas! observation tells us how different is the present and actual state of things from the last-mentioned supposition, and what absolute need, therefore, of the former method being universally and systematically pursued." Dr. Chalmers has ably, though in his own peculiar style, enforced the necessity of visiting people at their homes in order to convey to them the healing influences of the gospel. And though some inconveniencies and some slight evils might result from such domiciliary visitations, we wish to see the plan carried fully into execution among the working classes, convinced that the amount of good that would ensue would infinitely outweigh the evil. In reference to this subject, the taste of Unitarians has, we fear, degenerated into fastidiousness: they forget the difference there is between their own state and feelings and the state and feelings of the lower classes. And we may say that this forgetfulness has pervaded much too extensively the whole of their legislation. If the poor are to receive the gospel at their hands, there must be a change. Circumstances, it is said, alter cases, and circumstances, they may be assured, ought to alter plans. What is a fit arrangement for the rich and the educated, is, on that very account, an unfit arrangement for the poor and ignorant. But this axiomatic proposition is generally forgotten, and Unitarianism will not spread extensively among the people, till the people legis-

late for themselves, and have preachers from among their own ranks. In the mean time something may be done, and that more effectually than by any other means, by ministers and congregations making each their chapel a centre from which to send forth the salutary truths of the gospel. It would be strange if each minister (speaking generally) could not furnish and prepare for the work of preaching to the poor, one individual, and every other member of his church, provided he felt the power and the value of the gospel, might, without difficulty, become a missionary to ten poor families, making it a duty to visit each at stated times, to read the Holy Scriptures to them, to converse with them on things relating to their eternal peace, inducing them to send their children to the Sunday-school, and drawing the parents themselves to the house of prayer.

The members of the Church of England are, we are glad to see, coming more prominently forward to aid in the great work to which, in various ways, so many great men are now giving their labours, of diffusing useful knowledge amongst the people. A sermon lately published by Dr. Coppleson, with a few exceptions, merits the warmest approbation, as recommending the religious education of the people, while it approves also of their being informed in scientific subjects. This is the proper method. There are no two branches of education incompatible with each other; least of all, the study of the word of God and the study of the works of God. They both teach the same great truths, and the lessons of the one confirm those of the other. Wishful, and properly so, to give a right direction to the intellectual activity that prevails among the working classes, the clergy of the Establishment have undertaken the publication of a Library of Religious Knowledge, which is to comprise treatises on the evidences of revelation, the history of the church, the lives of eminent individuals, &c. It is almost too much to hope that the dogmas of their sect may be kept to themselves, safely locked up in their creeds and litanies. We have taken a cursory view of one number, on the subject which Paley has handled in so masterly a manner, viz. Natural Theology, and on which an able piece may be found among the numbers of the Society for the diffusion of Useful Knowledge, entitled, "Animal Mechanics." As far as a cursory view could enable us to judge, we have reason to recommend to general attention the treatise of which the number we saw was the commencement. In addition to these tokens of growing activity among the clergy of the Church of England, we have to record the formation of an Episcopal Home Mission for Ireland. Of this Society, "the especial object is to bring the gospel to the hearing of our Roman Catholic brethren;" and its members wish it to be understood that their "missionaries are expected not only to address them from the pulpits of the Established Church, but also in all places where it is possible to collect a congregation." A change from the Church of Rome to the Church of England, though they are both of the same family, will, in most cases, prove a change for the better—and a change which is rather to be welcomed as a promise of something better, than rested in as the attainment of undefiled religion. If, as we trust they will not, the King's ministers are not defeated in their present endeavours to do to Ireland an act of tardy justice—if the Catholics are emancipated, and we hope in God they will be—this Episcopal Society has begun its operations at a favourable season, and may hope to reap some reward of its labours.

The readers of the Repository* may remember that the Rev. R. Hall, late

* Mon. Repos. for 1824, p. 229.

of Leicester, and now of Bristol, in a review of the Life of the Rev. T. N. Toller, condemned that freedom of inquiry and impartiality of instruction which prevailed in the Academy at Daventry, when Mr. Toller received there the elements of his education. The tutor, it is complained, set before his pupils *both sides* of a question, and held the balance with *steady impartiality*, and this excites Mr. Hall's severe reproof. From Mr. Hall better things were to have been expected, but we fear that, like the late Bishop of Chester, as he grows older he gets worse, seeing what he deems the fallacy of his earlier and better sentiments. It would be well if some persons changed, not from their first to their second thoughts, but from their second to their first. The object, however, we have in view in referring to this objectionable language of Mr. Hall, is to put in contrast with it a passage from the Eclectic Review of the present month. In a review of a work by Dr. Whately on some difficulties in the writings of St. Paul, the writer says, "It is necessary that we should not only prove from Scripture, *but teach by Scripture*, and that not by *detached passages often violently accommodated*, but by *making the text the medium of instruction*. A catechism ought to be a simple introduction to the Scriptures, not a technical vocabulary of dogmas. And with respect to the instruction of pupils of a larger growth, we cannot but regard those lectures as the best adapted to make good divines, which are either *strictly introductory to the study of the New Testament*, or *subservient to the right interpretation of the inspired document*. We rejoice to know that this method of teaching divinity is coming into more general adoption: and we hail these lectures, coming as they do from so high an authority, as an auspicious indication that a better theology is beginning to supersede in our seats of learning the vapid jargon of scholastic and polemic systems." This is an admirable passage, conceived in what we deem the true spirit of sound doctrine, and we, too, hail the information it gives and the practice it enforces as an auspicious indication of a better mode of studying theology—a mode more likely to lead to the attainment of truth. Nor can we doubt, believing that Unitarianism is the doctrine of the gospel, that if our orthodox friends pursue so admirable a plan in educating their young and their ministers, that we shall witness, ere many years have passed, fruits of abundant increase to our cause and our churches. Mr. James also, in his Pastoral Letter, recommends those of his communion to "seek a revival of religion by a revived attention to the Scriptures;" for, "perhaps the Bible was never more talked about, and comparatively less read, than it is now." These things are among the pleasant signs of the times. We welcome them as evincing the progress of sound principles—of principles which Unitarians recognize as the chief of their characteristics.

But surely the signs of the times are sadly mistaken by the Bishop of London, whom we fear there is too much reason to address in the language of Martial, "*magnus es ardelio*." It is reported of his Christian Lordship, (how strangely these words sound in juxta-position!) that he has prevented the use of Christ Church, Newgate Street, for the purpose of making a collection in aid of the funds of "the Book Society," a society formed for the benefit of the poor, to enable them to obtain theological works at a small expense. It is also reported, that he has intimated his intention to interdict the use of any church in his diocese for the furtherance of the objects of any charity, on the committee of which Dissenters, as well as Churchmen, are found. And by an article in the Standard of the 24th of January, we learn that Dr. Blomfield has commanded the Rev. J. Pratt to discontinue a prayer-meeting held at his own house. How are the times changed! In former

ages the servants of God worshiped him in deserts and in mountains, and in dens and caves of the earth; Paul prayed and taught in his own hired house; the early Christians were wont to meet together wherever a place might be found, "before it is light, and to sing among themselves, alternately, a hymn to Christ as a God; and they bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, and never to falsify their word." * But in our *Lordly* days a minister of Christ must not have a prayer-meeting in his own house! We thought the Bishop of London had more sense. He and the clergy of the Church of England, of all ranks, will do well to remember that this is an age in which high-church pretensions will be looked at with extraordinary vigilance and jealousy. It is folly for his Lordship to imagine that he can forward the interests of the church by such meddling; let him rest assured he will not put down, by such means, the obnoxious practice of having prayer-meetings at a man's own house, and that he will be laughed at into the bargain. If the Bishop is a friend to dissent, we advise him to go on in his new see, as he has begun; otherwise, the sooner he stops the better.

The Christian Observer for January, conducted by members of the Established Church, has several ill-natured allusions to Unitarians. It seems studiously to affect language which may disparage us, and we fear that the sequel will prove that it is not very choice in the means which it uses. If it has to report an action at law between two parties, and one is an Unitarian, the obnoxious sectarist meets with indirect, yet plentiful condemnation. These are its words: "The defendant, in the action brought by the Rev. Dr. Bryce, the Presbyterian minister, for a libel on him as the editor of a newspaper, put in no fewer than 1780 folios, containing extracts from Dr. Bryce's journal, to shew that a clergyman ought not to conduct such a publication. The extracts contain, it is stated, accounts of boxing matches, horse races, and sundry other matters, *which, however consistent with Dr. Bryce's Unitarian views of clerical editorship, would certainly not be allowed as admissible articles of intelligence by any synod, presbytery, or assembly of his own church.*"

The editor has to give an obituary notice of the Rev. J. B. Nee, Pastor at Dieppe, and thus he attempts to throw discredit on a body of Christians who despise the spirit of party bigotry too much to imitate it:

"The account which we have given, extracted from the pages of the 'Archives,' does not specifically state the doctrine which M. Nee held, or the style of his pastoral instruction; but we would *trust from his active and self-denying exertions*, as well as from the truly evangelical character of the publication which records his eulogy, that they were such as became a faithful minister of Jesus Christ, tinctured neither with the *Neologism of the German Protestant school, nor with the Semi-Pelagianism, Semi-Socinianism*, which of late years have corrupted too many of that of the French; but living, preaching, and dying, in the true faith and blessed hopes of the genuine gospel of the Redeemer." "We call those Neologists who maintain (other things are mentioned), that a unity of faith the *most perfect, the most profound, the most magnificent*, exists among Socinians, who believe that Jesus Christ was simply a man—Arians, who make him an angel—and Evangelical Christians, who adore him as the true God and eternal life." But these are trifling delinquencies, and such as may be pardoned in consideration of the evangelical correctness and evangelical zeal of the party whence they issue—when com-

* Pliny.

pared with what we are now to transcribe from the pages of the Christian Observer, and respecting which we have a serious charge to prefer :

"Your correspondent T. R. is quite right in stating that the excellent hymn—'Jesu, lover of my soul,' is not from the pen of Charles Wesley. I believe him correct in stating that it was composed by the *too well known* Mr. Robinson, of Cambridge. The circumstance was related to me, connected with a painful anecdote which should deeply impress on our minds those words of the apostle, 'Let him that thinketh he standeth, take heed lest he fall.' Mr. Robinson was a man of considerable talent, and was, for some years, a useful and much respected Dissenting minister, till, in the latter part of his life, he unhappily lapsed into the Socinian system. It was stated to me, that on some occasion, when this hymn was sung in compliment to him, far from being gratified, as was expected, he observed, 'Oh, that I were in the same state of mind as when I composed that hymn!' Mr. R.'s congregation being dissatisfied with his evident change of sentiment, he went to Birmingham to consult Dr. Priestley, and preached for him, using very strong language against the divinity of our Lord. The next morning he was found dead in his bed. Digressing from this immediate subject, yet in some connexion with it, will you allow me to inquire on what authority it is sometimes stated, that Dr. Whitby, the author of the Paraphrase of the New Testament, towards the close of his life, imbibed Socinian sentiments? Throughout his work he seems to have his eye steadily fixed upon that theory, and carefully notices every text which can bear upon the controversy. I cannot believe that there is any evidence to prove that he became a Socinian, though, even if it were so, it would not authenticate that unscriptural system; but it might well lead us to exclaim, Lord, what is man!"

The writer of the above delectable specimen of evangelical correctness is manifestly so ignorant as not to know his ignorance—a state of all others the most hopeless; if he knew his own ignorance he would not trouble the public with his insinuations. Nor is the editor blameless, except he too is as ignorant as his correspondent, for not appending a note, telling him on what grounds Dr. Whitby is known to have been an Unitarian. The editor, if he informs his readers of facts known even to Tyros in theology, in his next magazine, will, in part, exonerate himself from the charge of wishing to produce an unfavourable impression against a persecuted sect on false grounds—in part, we say, but not entirely, for the bane and antidote should have been both before the readers of the Observer at the same time. But thus fond are evangelicals of throwing out surmises and insinuations against those who differ, no matter how conscientiously, from them, and of scattering dark and injurious words among the ignorant,

Spargere voces
In vulgum ambiguas,

as to lead men to fear that the day of pious frauds is gradually returning amongst us, and has already found a resting-place among those who, from their pretensions, may, in the language of Burns, be termed "the Unco Guid, or the Rigidly Righteous." The greater the profession of saintship, the greater, we avow, is our suspicion; and we always think a man is going to do us a wrong, when he begins to talk about his virtue.

We have now assumed as true the bitter alternative for our evangelical friends; there were two, one that they were ignorant,—the other, that they

were falsifiers. We hope the former is the fact—it is, at least, except when it is connected with conceit, more easy of correction than the abominable habit of lying. Before we proceed to the gravamen of our complaint we shall state on what evidence it is known that Whitby was an Unitarian. Ignorance on subjects which serve for the impeachment of their fellow-christians is no new qualification of Churchmen. Even Archdeacon Wrangham knew not that Whitby was an Unitarian, till made acquainted with the fact by one who, in his letters to that dignitary of the church, has reaped a plentiful harvest of honour.* In his “Last Thoughts,” let our evangelical brother know, Whitby, as he himself declares, “seriously considered all he had said in his Commentary to the contrary,” i. e. of the Unitarian sentiments which he finally adopted, “and fully answered the most considerable places he then produced for confirmation of the doctrines he there *too hastily* endeavoured to establish.” Again, in his preface he says, “This, my retractation, or change of opinion, after all my former endeavours to assert and establish a contrary doctrine, deserves the more to be considered, because it proceeds, and, indeed, *can* proceed, from me for no other reason, but purely from the strong and irresistible convictions which are now upon me, that I was mistaken.” Perhaps, when our evangelical contemporary learns that Whitby did become a Unitarian in his last days, he will find some story of his having been found dead in his bed in consequence of his heretical pravity. Such it seems was the punishment of Robert Robinson, according to the Christian Observer. Now, the aforementioned Archdeacon will not allow that R. Robinson was, in the latter part of his life, really and truly, as supposed, an Unitarian; against such a conclusion he earnestly contends. Well, then, if one Churchman believes another, and he of the Christian Observer recalls, in consequence of an Archdeacon’s testimony, his averment of the heretical nature of Robinson’s creed, what will he do with the insinuation he has shamefully thrown out, that he suddenly died in consequence of preaching against the divinity of Christ? The fact of his death remains the same; but surely sound orthodoxy could not be visited with God’s judgment. How will our evangelical calumniator rid himself of this difficulty? Even let him resort to the hard alternative of denying the authority of his own church—pray, who told him that Robinson died in consequence of preaching on this or on that doctrine? Some people speak as if they had direct intercourse with the Almighty, and knew by intuition the secrets of Heaven; of such people Cicero has thus spoken, Book i. De Nat. Deo: “Fidenter sane, ut solent isti, nihil tam verens, quam ne dubitare aliqua de re videretur; tamquam modo ex deorum consilio, et ex Epicuri intermundiis descendisset: Audite, inquit, *non futes commenticiasque sententias.*”

But the writer evinces too great an ignorance of earthly matters to receive much credit for a knowledge of heavenly. Robinson did not die the next morning, as he states, but on the Wednesday after the Sunday on which he preached at Birmingham. There is no mystery in his sudden death. The intense study to which, in the latter days of his life, he devoted himself, in order to prepare his excellent works on Baptism and Ecclesiastical History, had reduced him, with other causes, to “a shadow” of what he had been, to adopt his own language used when in Birmingham. For a long time he had been in a declining state, and when he set out for Birmingham he was a dying man. True, he preached on the Sunday; but this fact, as well as many

* Wellbeloved’s Letters to Wrangham.

others of a similar nature—ministers dying even while in the pulpit—only shews the ruling passion strong in death, and the strength and firmness with which the love of doing good may take up its seat in the heart.

Nor was the visit to Birmingham caused by the discontent of his congregation, for they remained constant in their attachment to him.—“He was,” they said, “the minister of our choice, and still is of our esteem.” “Among the more valuable part of his society,” (his biographer, Dyer, whom Archbishop Wrangham terms “the honest,” informs us,) “he was admired to the last, and if he was less attended to by some former disciples, he obtained a more extensive reputation and gained more general esteem.” The occasion of Robinson’s going to Birmingham is thus stated in the advertisement to his *History of Baptism*: “Mr. Robinson had engaged himself in the spring (he went in June) to preach the annual sermons for the benefit of the *Dissenters’ charity-schools* at Birmingham, and he promised himself great pleasure from an interview with Dr. Priestley and other gentlemen of that place.” But then the hymn, “Jesu, lover of my soul.” This, our accurate informant apprizes us, was sung in Robinson’s presence, and he, on hearing it, said, “Oh, that I was in the same state of mind as when I composed that hymn!” But our story-telling evangelical doubts in the commencement of his article, at least is not quite sure, if Robinson really did compose the hymn in question; and the fact is, that he did not. Suppose he had, we might ask, What then? How could the writer, how can any one, from the few words Robinson used, tell to what feelings he referred? It is nothing less than assuming the point in question to assert that it was to his religious state of mind. It would be very possible that Robinson referred to the general state of his spirits, which, it is well known, were in the latter part of his life despondent, arising in part from his intense and even intemperate application to study, and in part also from the critical condition of his domestic affairs. We have the express declaration of the Biographer before-named, and who was intimate with him in the latter period of his life, for saying, that the depression did most certainly not arise from the alteration of his religious sentiments. The story has been told in reference to another hymn, which *was* written by Robinson—“Come, thou fount of every blessing.” If true at all, it can only be true of that hymn, which contains no sentiment to which most or all Unitarians do not heartily respond; none on which the mind of Robinson himself underwent any change; so that there is an end altogether of the insinuation of the writer.

Our evangelical brother we have thus proved to be ignorant on a topic of his own choosing, from which he deduces several pithy admonitions, and in which he grounds serious imputations against his fellow-christians. We now tell him that he understands less of Robinson’s spirit than he knows of his life. In conclusion, we add in Robinson’s own words, “How is it that men, and Christian men too, can hear of one another’s sicknesses, and hear of one another’s misfortunes, without any emotions of anger, and with all the feelings of humanity and pity that Christians ought to have for one another, and that they cannot bear a conscientious man to avow sentiments different from their own, without a resentment that, like a thunderbolt, hisses and wounds and kills where it falls? If such emotions can proceed from Christians, we must suppose, what we are loth to think, that is, that some Christians are, in some unhappy moments, divested of all the principles of their holy religion, and actuated by the dispositions of the most ignorant and cruel of mankind. ‘But,’ say they, ‘though we are not injured, yet God is dishonoured.’ Ah! is God dishonoured? Imitate his conduct, then;

Does he thunder, does he lighten, does he afflict this poor man? Behold! his sun enlightens his habitation, his rain refreshes his fields, his gentle breeze fans and animates him every day, his revelation lies ever open before him, his throne of mercy is ever accessible to him; and will you, rash Christian, will you mark him out for vengeance? I repeat it again, imitate your heavenly Father, and at least suspend your anger till that day when the Lord will make manifest the counsel of men's hearts, and then shall every man have praise of God."

LETTERS FROM THE ÆGEAN.*

MR. EMERSON, as he informs us in his Preface, is "rather to be considered as an editor than as an author;" he has found "many characteristic sketches of manners and scenery, anecdotes, remarks, adventures, and sunsets, stories of Greek damsels and English gentlemen, journals and suggestions of travelling companions," &c., &c.; and, with permission of the several authors and of his publisher, he has reduced them all to a geographical romance, a sort of Anacharsis the younger, in which every thing is told in the first person *plural*.

"The sun was slowly sinking behind the range of Hymettus, and the hills of Attica, as we weighed anchor from Cape Colonna, and steered for the narrow strait between Zea and Cythnos."

After landing at Syra, and partaking of "grapes of the purest amber sprinkled with red spots," we proceed to Smyrna, in company with a young Sciote lady who had narrowly escaped the massacre two years before." Here one cannot but wish for a single narrator, a man who saw and heard what he tells us. If the grapes at Syra be of pure amber sprinkled with red spots, it is no concern of ours who saw and tasted them; but when we come to a young Sciote, "who, from a place of imperfect security, was an involuntary witness to the murder of her miserable sisters," who "smeared herself with the still oozing blood of her mother," and whose delicate hand was sliced by a Turk, in the hasty attempt to draw off "a ring which had been too dearly worn, the gift of her affianced husband;" when we are presented to a lady of such "romantic biography," we become impatient to know who it was that sat by her side and heard her story. We do not question the principal facts, but we want to have it on good and individual authority that "she sat all day on the deck, while she was in sight of her native island, and seemed straining to recognize some scene that had once been familiar," and that "she turned her back upon the Turkish coast and its hated hills," on the opposite tack. For want of knowing whether it was Mr. Emerson, or Mr. J. J. Scoles, or Mr. R. J. Tennant, or Mr. Edward H. Thomson, who sailed in the vessel, we fairly lose sight of them all, and are no nearer to the young lady than if we had read of her in St. James's Chronicle.

Tale the second, which occupies nearly ten pages, is a right marvellous and melancholy history of an Englishman who had the misfortune to attend clinical lectures next door to a madhouse:

* *Letters from the Ægean.* By James Emerson, Esq. 2 Vols. 8vo.

"One day, whilst lingering in the walks in the rear of the hospital, his ear was struck with the plaintive notes of a voice in the adjacent garden;—curiosity prompted him to see who the minstrel was, and clambering to an aperture in the dividing wall, he saw a beautiful girl, who sat in mournful abstraction beneath a tree, plucking the leaves from a rose-bud as she sang her plaintive ditty."

The gentleman, as in duty bound, leaps over "the dividing wall," and consoles the pretty maniac; she entreats him to come again, and he repeats his visits; "she becomes every day more composed," till the acquaintance is discovered, and the lady removed to another part of the grounds; then she relapses, and the matron informs her friends of the cause. The gentleman is invited to renew his visits, he cures her disorder, and with her illness her memory vanishes, love goes out, and she marries another! What has all this to do with the *Ægean*? Why, truly, the youth died at Smyrna, which is abundant reason for telling the story! After such a picture of English manners, we may be pardoned for suspecting that Mr. Emerson's sketches are rather more picturesque than characteristic, his style being evidently somewhat Venetian. Of the personal appearance of the Turks we have the following account:

"Taken en masse the Turks are the finest looking race of men in the world: their *oval* heads," (the Turks are noted for their *round* heads, but no matter,) "their oval heads, arching brows, jetty eyes, and aquiline noses, their lofty figures and stately mien, are all set off to full advantage by their ample robes and graceful turbans; all is ease and proportion about a Turk; there are no angles or straight lines in his features or person; in all we find the pure curve of manly beauty and majestic grace."—Vol. I. p. 85.

"Nature," it seems, "has done her part," and the Turk by his "fine sense of personal neatness," and his taste for "ample robes and graceful turbans," adorns her performance; but this is not all:

"There is, probably, no sensation in existence more luxurious than that which one feels when reclining in the saloon of the public bath, after having passed its ordeal of steaming, perspiring, purifying, and shampooing, wrapped in a light silk gown, seated on a delicious sofa, and taking alternate draughts of his chibonque and transparent coffee: *the mind seems equally purified with the body; he feels as if he had driven off all the cares of humanity*; he is conscious solely of ease and delicious luxury; and he rises to depart with every joint so free and every limb so lithe, that his step has all the firmness and grace of an Apollo."

So much for description! In philosophical speculation and critical suggestion the "Letters" abound.

"The prohibition of wine," says our author, "*is, no doubt, the main cause of the prevailing passion for this exhilarating beverage among the Mussulmen; but its own merits must recommend it to the Greeks, who are equally attached to it, and who labour under no such penal restrictions*"—P. 114.

The most notable theory (and it is set forth with great care and at length) is the geographical subjugation of women!

"I have invariably observed," says Mr. Emerson, "that the farther we progress towards the South in any country, the situation of females becomes more deplorable and unhappy. In Northern latitudes alone woman is the better half of creation; as we draw towards more genial climes, she gradually merges into equality, inferiority, a deprivation of her rights and dignity, and at last, in the vicinity of the line, a total denial of a reasoning principle or an immortal essence."

Query, whether a cold winter may not produce a perceptible alteration in the state of society in our own country, and whether our ladies may not "take the lead in conversation" during a frost? "In Norway," says our author, "they occupy the distinguished place in society for which Nature clearly intended them;" and he adds, on the authority of Dr. Clarke, that "in conversation they take the lead; nor has the odious custom of ladies retiring into solitary seclusion after dinner, been introduced amongst them." For the bad effects of this or any other seclusion, consult the *Letters from the Ægean*, (Vol. I. p. 172,) where it is clearly set forth, that, "*from the habits of seclusion to which they are subjected,*" the Grecian ladies have lost every trace of what we call "Grecian beauty." "I never saw," says Mr. Emerson, "a striking figure, and scarce a lovely face, throughout the country." This he says, be it observed, upon his own authority, and it is by no means a common opinion; but we would remind him for a moment of the "dames of elder days." Was "what we call Grecian beauty" confined to the Phrynes and the Aspasia's? Or, were the "habits of seclusion" less blighting when Achilles and Clytemnestra were represented on the stage apologizing for the impropriety of being in the same apartment? At Santorin our author has the satisfaction of eating *lentils*, and identifying them as "the very same with which Jacob made the mess of pottage for which Esau sold his birthright." At Milo he finds the baths much frequented by scrofulous patients—"a fact which may be attributed to their too liberal use of honey." "May not this," says Mr. Emerson, "be the evil referred to in Prov. xxv. 27, 'It is not good to eat much honey'?" The hedges in the neighbourhood are formed of American aloes, which (if we may suppose it to be the plant referred to) is a perfect illustration of the text in which Micah, complaining of the corruption of the church, exclaims, 'The best of them is a briar; the most upright is sharper than a thorn hedge.' "—Vol. II. p. 236.

The costume of the inhabitants Mr. Emerson is induced to consider as peculiarly ancient, and that from a very singular coincidence. They (the women, that is) are in the habit of encumbering themselves with an unusual number of petticoats, "four or five gowns, and other garments, heaped on with less taste than profusion." Now it so happens that the Apostle Peter (who would have thought it?) had an eye to these supernumerary petticoats eighteen centuries ago! In his first Epistle he admonishes the female members of the church against *putting on of apparel* (chap. iii. 3). "It is not likely," as Mr. Emerson observes, "that the apostle would discountenance altogether the use of dress;" he *could* only mean, "Do not put on *too much* apparel—do not be *lumpy*;" and how incorrigible of these women, in spite of good taste and an apostolic injunction, to wear a superabundance of petticoats to this hour! With this choice specimen of Scripture criticism, we conclude our quotations.—Those who take up the *Letters from the Ægean* as "a plain, unvarnished tale" of other lands, will be cruelly disappointed; those who look for the political signs of the times must be referred to a former "Picture of Greece," to which Mr. Emerson was a "contributor;" and those who only read for amusement, and love stories of vampyres, and bandits, and graceful turbans, and silken vests, may "sentimentalize luxuriantly" over the *Letters from the Ægean* (always provided that they have not already skimmed the cream in the *New Monthly Magazine*, where great part of them appeared as *Letters from the Levant*).

CRITICAL NOTICES.

ART I.—*Thrush on the Unlawfulness of War: a Series of Letters to a Friend.* Pp. 272.

Mr., late Captain, Thrush has in the present volume added very considerably to his former observations on the causes and evils of War. Whatever opinion may be entertained of the extent to which he carries his pacific principles, his perseverance in advocating a cause so closely connected with benevolent and Christian feeling, however little encouraged by popularity or the sympathy of the public, cannot but be admired and applauded. The hearts of all benevolent Christians must go with the man, if their understandings are not carried along with him the whole length of his opinions.

The present volume contains in addition to the six letters which were noticed in a former Number of the Repository, nine others, the subjects of which we shall briefly introduce to our readers.

The 7th and 8th letters are occupied with animadversions upon the sentiments of Bishop Porteus and Dr. Paley respecting war and the military profession. The Bishop lays stress upon the favourable light in which the characters of military men appear, and the commendation with which their conduct, on some occasions, is mentioned in the New Testament; but Mr. Thrush shews that the Bishop's extensive inferences in favour of their profession are unauthorized by the language of Scripture, and contrasts his opinions with those of the mild and pacific Erasmus. After answering some of the most popular, but certainly very weak, arguments drawn from Scripture, he laments, and in our opinion with great reason, the lax remarks of Dr. Paley on the justifying causes of war; observing, that "on his principles every war must be a just and defensive war." A spirited postscript is affixed to this letter, addressed to the Editor of the Monthly Magazine, on his review of the first part of these Letters.

The writer then passes to the practice of the early Christians relating to war, and shews, in opposition to Dr. Horsley, that there is no well-authenticated instance upon record of a Christian enter-

ing into the army for nearly the whole of the first two centuries. There can be no doubt that they did decline the military profession as unlawful.

In the 10th letter the interesting case of Maximilian is introduced, who suffered death rather than compromise his duty as a Christian by entering into the army. He then traces through the subsequent history of Christianity the current of opinion respecting the lawfulness of war, and shews that in every age, however corrupt the practice of the major part of the community, there have been bright examples of individuals and sects cultivating the pacific principles and character in their full extent, and altogether denouncing war.

The two succeeding letters contain observations on the inaccordance even of natural religion and many parts of the Old Testament with the profession of arms.

Letter 14th contains remarks on "an Inquiry on the Duty of Christians with respect to War, by J. Sheppard." In this work Mr. S. condemns unlimited military service, but thinks defensive war admissible. We do not think Mr. Thrush happy in his attempts to shew that the precept, "Resist not evil," must be received without limitation. It is evident that there are various senses in which evil ought to be resisted. It is the duty of man to offer, at any rate, a moral resistance to it. Although, therefore, it may appear strange to Mr. Thrush to say, (p. 236,) "Resist not evil, from the impulse of any bad passion, as revenge or pride, in order that you may shew yourselves to be merciful, as your Father in heaven is merciful;" yet, because "it is certain that God cannot resist evil from the impulse of any bad passion, for such passions dwell not with him"—and, we may add, because God sees fit in his benevolence to resist and counteract evil with good—Mr. Sheppard's limitation on the text, "Resist not evil, from the impulse of any bad passion," appears exceedingly judicious, and agreeable to reason and the context. Mr. Thrush is, indeed, sensible of the value of this moral resistance for which we contend. He sees a distinction, and a just one, which

he might have explained more clearly, between non resistance and passive obedience. Does he not take non-resistance in the sense rather of non-compliance when he says, and says well, of it, contrasted with *passive obedience*,

"The former attaches itself to every thing that is great and excellent; the latter, to what is mean and grovelling. The former prohibits the shedding of human blood; the latter permits us to shed it in torrents. The former is consistent with liberty, civil and religious; the latter is the handmaid of slavery and moral degradation. The former teaches us to obey God rather than man; the latter, to obey man rather than God."

We conclude with expressing our admiration of the philanthropic and Christian spirit which dictates Mr. Thrush's zeal in disseminating "the doctrine of peace." We entirely agree with him, that Christianity does not permit its votaries "to dedicate themselves to what is called the profession of arms, and make it a trade to live by." Whether man is *on no occasion* justified in resisting evil with his physical powers, is a question to which we cannot consider him as having given a conclusive reply.

ART. II.—*Sunday Lectures*. By Mrs. Ives Hurry. London, Rainford. Pp. 134.

THIS little volume contains thirteen brief lectures on well-chosen subjects. We insert the address to her pupils which Mrs. Hurry has prefixed to them, not only because it indicates the occasion of their composition, but also on account of its so indicating the good sense and good feeling of the writer as to supersede any occasion for further recommendation.

"You are returning to your homes, to the land of your forefathers, and my adoptive character of mother ceases.—You have often assured me you would not forget me: I doubt not the sincerity of your intentions, when these promises were made; but time and absence are sometimes fearful trials of youthful attachment. Yet should even a personal remembrance wear away; let but my precepts influence your future conduct, and I shall still have subject for heartfelt satisfaction! I address to you the following Lectures, which, as you know, were written for, and read on, those Sundays when bad weather prevented our attending public worship. I flatter

myself their repetition will not weary, and may be beneficial. Accept them as the last offering of your sincerely attached

M. HURRY."

ART. III.—*Devotional Exercises, designed for the use of Families and Individuals; to which are subjoined, Prayers for Particular Occasions*. By the Rev. Joseph Hutton. Dublin, Hodges; Hunter, London. Pp. 163.

The Editor expresses his opinion that there is still "room for a manual of devotion brief in its forms, simple and fervent in its language, and perfectly scriptural in all its expressions." His publication has, we think, well supplied the want. With the single exception of those beautiful effusions of filial devotion, the "Prayers for the use of Families by the late Rev. Pendlebury Houghton," we have not seen any publication of this class to be compared with the one now before us. With that, the comparison can only be imperfectly made, as Mr. Hutton's plan is by far the most comprehensive. The two forms of worship for the Lord's day "when the family cannot, from distance, inclement weather, or other impediments, attend the House of Prayer," are particularly excellent. The first of them is a very happy adaptation of the Liturgy. There is a "Table of Select Portions of the Old Testament adapted to Christian Worship," which may be found very convenient. If in any thing we feel disposed to take an exception to a work of such uniform excellence and utility, it is to the "Prayer of the Soldier," p. 157. We cannot get over the incongruity of a man's hiring himself out to fight in any cause, and yet praying the Lord to "prosper the *righteous cause*." It is profane to pray not to be led into the temptation to which we have voluntarily exposed ourselves; and is not this his case who chooses the profession of arms, and yet prays, "Whilst I wield the instruments of war, let me not lose the feeling of humanity and the love of peace"? Again, as to the following petition—"And if at any time, O God, I should, through ignorance, be the means of shedding innocent blood, I beseech thee to pardon my offences,"—it may be asked, What defines the innocence, or the guilt, of the blood which it is the soldier's business to shed? If the very fact of being a soldier does not constitute

guilt, he sheds none but what is innocent; and what he knows to be so. It is not by forms of prayer that the military profession and the Christian profession can be harmonized.

ART. IV.—*The Character of a Good Servant: a Funeral Discourse on occasion of the Death of Ann Mayo, delivered in the High-Street Chapel, Warwick, on Sunday Evening, 30th November, 1828.* Sharpe, Warwick; Simpkin, London.

ALTHOUGH the name of the author does not appear on the title-page, there is no doubt of our being indebted for this useful Discourse to the worthy minister of the chapel in which it was preached, the Rev. W. Field; and it is pleasant to behold the friend and biographer of Dr. Parr in what the world may deem the more humble character of the funeral eulogist of departed merit in one of the lowlier walks of social life. There is no inconsistency, but there is much that is really honourable and useful, in this employment of the pen that has so recently been occupied by a topic of so much more literary dignity. The death which occasioned this Discourse was, literally, that of a *Servant*, and as literally, judging from the delineation of her character which it contains, that of a *Good Servant*. The author addresses himself chiefly to persons of the same condition in life as the deceased; inculcating, and recommending by her example, the duties of diligence, fidelity, frugality, kindness, and religion; and displaying their appropriate recompence, here and hereafter; at the same time not forgetting to demand for that example, as a just tribute, "the admiration of all who, in every station, are capable of admiring and honouring moral worth in humble life." The Sermon is indeed an excellent Christian Tract; and it well illustrates the rule for estimating character laid down in the motto from Dr. Young:

"Who does the best that circumstance allows,
Does well, acts nobly; angels could no more!"

ART. V.—*The Westminster Review.*
No. XIX.

AFTER considerable delay, and many ominous reports and surmises, the Westminster Review has at length reappeared, and in a form which demands the warm greetings of its old friends and supporters, while it bids fair to increase their number extensively and rapidly. Whatever may be the precise nature of the new arrangements which are announced to have taken place, we may, judging by their fruits, augur from them most propitiously for the success and utility of the work. It seems as if temporary retirement were sometimes good for books as well as men. The Westminster Review, at least, has improved marvellously during its seclusion from the public gaze. It has the same political character and principles, but they are combined with an amenity of manners in which it used to be deficient. It has lost nothing of the *fortiter in re*, but gained much of the *suaviter in modo*. It pursues the same great objects of Utility and Reform, but pursues them in a more benignant spirit. Another alteration for the better is the infusion of more literature and variety in its contents. It now as far surpasses all the other Quarterly Journals in this particular as it used to be surpassed by them. The light reading of the Westminster is a joke no longer. Its severer articles were always no joke. There is one other feature which we advert to with strong gratification. The Number just published affords no indication of the adoption of a party theology, but it does indicate, by the critique on Dr. Channing's last Sermon, the occasional notice of religious publications, and the respect which is due to divine revelation. We shall not discuss the merit of particular articles, but it was incumbent on us to point out to our readers these material improvements in a work which always had great claims, and has now greater claims than ever, on the support of the friends of truth, freedom, and improvement.

MISCELLANEOUS CORRESPONDENCE.

A Defence of Napoleon.

To the Editor.

SIR,

January 2, 1829.

OF all the characters which the world has produced, either in ancient or modern times, none have appeared more conspicuous than Napoleon. His actions are known to the world, and it is probable that there is not a spot on the globe, inhabited by man, where his name and his deeds have not been heard. As might be expected, truth and falsehood have been blended together respecting him; and the whole forms such an immense mass, that it becomes difficult, amidst contending prejudices, to separate the one from the other, and to do full justice to that extraordinary man. During the period of his power and splendour, the world teemed with libels against him of the foulest nature, and the windows of booksellers' and printsellers' shops were nearly darkened with the most disgusting and hideous caricatures. Even after his fall the same spirit of hostility was manifested, and much was both written and said to damn him to everlasting fame. The "Voice from St. Helena" by Dr. O'Meara, and the Journal of Count Las Casas, produced a considerable reaction upon the public mind, and staggered numbers whose prejudices and enmity were the strongest. At length Sir Walter Scott's "Life of Napoleon Bonaparte" made its appearance. From the distinguished talents of the writer, his Life of Napoleon was eagerly expected and read with considerable avidity. Doubtless it has satisfied many of the Baronet's admirers, and induced them to regard Napoleon as the character whom he has represented. But many of the enlightened part of the public have concluded that his Life is partial and defective, and therefore one which cannot be depended upon as correct. We must, however, say, in justice to Sir Walter Scott, that, all things regarded, he has done well; and that, considering his political views and Tory connexions, we do not so much wonder that he has failed in several important points, as that he has softened down many groundless charges, and set in a just and favourable light many shades in his hero's character. In several respects his book will serve as a ground-work for a more impartial historian, but never as an unerring guide.

The publication of Sir Walter Scott's

Life, led to a review of it by Dr. Channing, of North America, a gentleman well known in this country by the liberality of his religious views, as well as by several Sermons and Essays, the productions of his pen. This review the Doctor terms an Analysis, which has not only been published in America, but reprinted in this country in periodicals, newspapers, and as a separate work both in London and Liverpool. We have read it, we must confess, with much pain. It has all the faults of Sir Walter Scott's book, without any of its redeeming qualities. He greatly exceeds the Baronet in vituperation, and has lowered himself in our estimation by his uncalled-for exaggerations and bitterness of spirit. Our regard for truth, and even for Dr. Channing, makes us deeply regret that he should have written and given it publicity. His friends and admirers may applaud it for its eloquence, but we must condemn it on account of its misrepresentations; and farther add, that eloquence can only be lovely when it supports the cause of truth and justice: if it be employed in the propagation of error, it is no longer the glorious sun which cheers, warms, and vivifies us by its rays, but the horrid glare of a frightful meteor passing wildly over the earth, producing little besides disgust and terror, and suddenly leaving all in darkness and solitary gloom.

It is not our intention, at present, either to review Sir Walter Scott's Life of Napoleon, or to analyze Dr. Channing's Analysis, but merely to consider certain charges brought forwards by the latter against the late French Emperor. In doing this we shall confine ourselves to such charges as are really worthy of notice. We omit several; such as his association with the Jacobins—the massacre at Jaffa—the poisoning of his men—the supposed murder of Wright and Pichegru—the disgracing of his own brothers—and his not permitting his mother to sit in his presence. Most of these carry their own contradiction; no well-informed person, in the present day, believes them to be true; and we have too high an opinion of Dr. Channing's mental energies and means of information to suppose for a moment that he believes them himself.

Napoleon has been accused not only as being deficient in humanity, but even as a ferocious monster delighting in blood,

coolly sacrificing his men in order to obtain his ambitious purposes, and riding or driving over the wounded on the field of battle. This charge has been made so often, and repeated in such a variety of ways, that there was a time when it obtained general credit, and there are persons still sufficiently weak to believe in its correctness. Nothing, however, can be more false; and we venture to affirm, that there never was a man, a soldier, or a sovereign, more humane, or that possessed kindlier feelings, than the late French Emperor. In support of this statement we advance the following proofs: In all the marches directed by Napoleon, the combats in which he was engaged, and the great battles which he decided, we find him particularly careful of and kind to his men, adopting every precaution to preserve and save his soldiers. Of this we could produce a thousand instances. His humanity procured him the love and warm affection of his troops. Had he been the unfeeling general or ferocious monster described, uselessly sacrificing his men and coolly riding over the wounded on the battle field, there is not a soldier in the French army that would have obeyed him, nor a wounded man on the field who would not have felt his exhausted strength renewed, even in the agonies of death, to pull a trigger at him and terminate his existence. Contrary to this, all the soldiers loved him as their father, their protector; and they did so because he was kind to them, and that between him and them there was a kindred feeling. In the bivouaques he often sat with them by their fires, shared in their rations, heard their various little tales, protected them from injuries, and raised them in the army according to their merit. Owing to this kindness they fought so well, preserved their warm attachment to the last, and even with their parting breath continued to shout *vive l'Empereur!* How different was his conduct in this respect from that of many other chiefs! It is also now well known that Charles XII. was killed by one of his own men; it is also understood that ——— at ——— and ——— at ——— fell by their own soldiers; and we have never yet heard either an officer or soldier say any thing in favour of the ——— humanity. Had Napoleon acted like these, he would have experienced the same fate, and been either shot or exposed to the hatred of the army. Consider farther the conduct of the French people. We believe, and upon

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good authority, that no enlightened nation, either in ancient or modern times, ever did so much for its sovereign as the French. Had it been otherwise, they would not have supported him as they did in their tremendous struggles against combined Europe; they would not have left their homes and rushed over their mountains on his return from Elba, spreading out their arms, and hailing and cheering him as their legitimate sovereign, saviour, and friend; nor would they have preserved, as they still do, such feelings of reverence and respect for his memory. A stranger may be easily misled among the saloons of Paris, composed of Jacobins and Bourbonists; but the moment he gets into the country and questions the people, he will find that the name of Napoleon is still dear. This fact speaks volumes, and fully proves that the memory of him who still reigns in all hearts truly French must have been really kind and humane. In addition to these facts, consider the statements of those who knew him best, and who have, since his death, honourably published their respective testimonies relative to his humanity, when they knew that such statements could be of no personal advantage to themselves, but would, on the contrary, greatly incense the Holy Alliance, impudently so named, against them, on account of their honest attestations. Such witnesses as the Count Las Casas, Count Rapp, first Aide-de-camp to Napoleon, and Savary, Duke de Rovigo, are quite sufficient to satisfy every unprejudiced mind, that no man was ever more kind, more humane, more generous, than Napoleon.

A second charge against Napoleon is, that he was fond of war, and that it is owing to him Europe now suffers so much from the effects of war. This charge is a serious one; but before we examine it, we beg a moment's attention to the following things: Some deny the lawfulness of war in any respect, and assert that it is directly opposed to the generous and merciful intentions of God, the design of prophecy, and the spirit of genuine Christianity. War is, doubtless, productive of many evils; but as God, who has power, wisdom, and goodness, sufficient to prevent it, has thought proper to permit it, we cannot but regard his permission as equivalent to his appointment. When the advocates for peace can prove that the plague, famine, earthquakes, hurricanes, volcanic eruptions, and such things, are inconsistent with Divine love and mercy, then, upon

the same principle, we will admit the unlawfulness of war. All these are under the controul of the Deity; all are productive of many and dreadful evils, as well as war, but all are necessary and even right in the Divine plan, *because they exist*. When Dr. Channing, therefore, inveighs so fiercely against war and warriors, he should be told that by means of the scourge which he thus deprecates, the Independence and Liberty of his country were secured. In that affair the sword of Washington, with all its evils, was as necessary as the pen of Paine and the counsels of Franklin.—War has been divided into offensive and defensive, but this is often a distinction without a difference. No doubt, one party must be the aggressor; but circumstances frequently arise, through the course of events, to enable the power attacked to assume offensive operations, and to reduce its opponent to stand on the defensive. Suppose, then, an attacking power to publish a declaration of war, or to raise, equip, and march its forces as secretly and as rapidly as possible to invade another's territories—has the power thus threatened a right to assume the offensive, by immediately passing its own frontiers and carrying the war into the heart of the enemy's country? Upon this question there cannot be two opinions; for if war, in any case, be lawful, the power threatened has an unquestionable right, if it possess the means, and circumstances permit, of opposing the hostile intentions of the other, and destroying instead of being destroyed. To remain literally and invariably upon the defensive is absurd. Such a procedure will frequently compromise your army and endanger the independence of the country. With these remarks we turn to Napoleon and observe, that in all the wars in which he was engaged he was *never the aggressor*; that the coalition against him always existed either secretly or openly; that the secret of its being a war of life was openly avowed at the close of the affair; and that, being constantly attacked in one form or another, he had an undoubted right to repel force by force. The charge so often brought against him, that he was fond of war, is more easily made than proved. He fought because he was compelled to it; he invaded others' territories under pain of being invaded by them; but his spirit was naturally gentle, and he loved better to be employed in making roads, bridges, canals, harbours, and in encouraging and promoting agriculture, the

arts and sciences, and the happiness of his people, than in directing the march of armies and deciding the fate of battles.

The third charge against Napoleon is, that he murdered the Duke d'Enghien. As this charge is a very serious one, it will be necessary to take a brief survey of the circumstances. Upon the rupture of the peace, or rather truce, of Amiens, the enemies of France and Napoleon had two objects in view; first, the assassination of the First Consul, and second, a counter revolution, which would necessarily lead to a recall of the Bourbons. In order to carry these measures into effect, Lieutenant or Captain Wright landed a band of assassins in France, among whom were Pichegru and Georges. These wretches and their associates, among whom was Moreau, conferred in Paris and made their arrangements; and whilst some were to murder Napoleon, others were to seize upon strong places marked out, and to raise rebellion in different places, among which were La Vendee and Provence, to the latter of which the notorious Willot was sent. The Duke d'Enghien arrived at Ettenheim, about three leagues from the French frontiers, so that he might encourage the desperadoes and march upon Paris as soon as his agents had prepared the way. To give vigour and effect to the whole, we are sorry to say, that official reports announced two Englishmen as entering warmly into the conspiracy, and as furnishing large sums of money. Under these circumstances what ought Napoleon to have done? Was his life of no value and his blood mere ditch-water? Was he to remain passive—and leave the Bourbons to triumph by treading upon his corpse? Were they, their allies and agents, to effect all the mischief in their power both to him and to France, whilst he and the French people were coolly to sit still and wait to be butchered? We answer, No. Napoleon was perfectly right in arresting, trying, and shooting, the Duke d'Enghien; and though Sir Walter Scott calls it murder, and Dr. Channing seems horrified with it, we are satisfied that, had either or both of them been placed in the First Consul's situation, they would have done exactly the same thing. We tell these gentlemen farther, that if this act of Napoleon's were murder, that of hanging Major Andre by the American chiefs was murder, and the shooting and decapitation of so many of the adherents of the Stuarts, in 1715 and 1745, in this country, were murder also. But as long as

the law of self-defence remains in force, the shooting of the Bourbon duke must be acknowledged to be right and just, under the circumstances stated, and in perfect harmony with the laws of all civilized nations.

A fourth charge against Napoleon is, that he was no legislator, and did not merit the encomiums which were granted him on account of his laws. In the midst of all the bustle of war and efforts at assassination, a new Code of Laws appeared in France under the title of "Code Napoleon." This Code has only served to irritate Dr. Channing, who unfortunately can view nothing effected by Napoleon but through a false medium. With reference to other subjects and characters the Doctor is, upon the whole, candid and impartial; but the moment Napoleon's name is mentioned, his eye becomes jaundiced and his heart overflows with bile. We shall, however, tell him, because we have facts to support us, that Napoleon first suggested the Code; that he appointed the learned civilians who were to draw it up; that he assisted at their sittings as often as possible; that he did more to perfect it by his comprehensive views and pressing logic than all the other gentlemen together; and that, therefore, it is justly named the "Code Napoleon." We view it as infinitely superior either to the English or American codes of jurisprudence, both as it regards the correctness of its principles and the clearness and simplicity of its diction. There may be defects in it, for no human work is free from imperfection, but there are none that need disturb the repose of the American divine. When he can shew us one equal to it either in Europe or America, we shall listen to his philippics, but till then we advise him to look at home.

A fifth charge against Napoleon is, that of being an usurper. The urging of this by a royalist is natural enough, and what might have been expected; but it seems very strange from the pen of an American divine and republican. We reply, however, that he was *not* an usurper, but the legitimate Sovereign of the French people. He was their work; they raised him to the throne and made him their Emperor. The solemn vote of a nation respecting the appointment of their chief magistrate, under whatever title they may appoint him, is legitimate, and the person so elected and elevated is a legitimate sovereign. We observe farther, that the Bourbons are usurpers, because they have not been raised to the throne by the people, but

were brought to Paris in the baggage of the enemy, and succeeded in their nefarious purposes by means of nearly a million of foreign bayonets in direct opposition to the people, of whom they pretend to be the legitimate sovereigns. The people are the source of power, and though they delegate it to any person or family for the advantage of the nation, they have still an inalienable right of recalling it, and recurring to first principles when the sovereign abuses his power, violates the laws of his country, or acts in opposition to the wishes of the people whom he governs. Upon these principles the British acted when they expelled the Stuarts and called in the Brunswick family; and they did right. If the doctrine of legitimacy, as now advocated by the partisans of the misnamed Holy Alliance, be correct, it follows that the present reigning family of this country are usurpers, and that the Stuarts are our legitimate sovereigns.

A sixth charge against Napoleon is, that he was ambitious. We acknowledge that he was so; but if this be a crime, then every person possessing mental energies, from the lowest peasant or mechanic up to the highest personages in any country, are equally guilty. All are and ought to be ambitious to excel in their respective vocations and situations; and we are much mistaken if ambition did not form a principal ingredient in the mind of Dr. Channing when he penned his far-famed Analysis. It is this feeling which often inspires the farmer to be superior in agriculture; the engineer to make improvements in the arts and sciences; the philosopher to analyze; and the prince to govern. He who is without ambition, is a mere drone in society, and not worthy of the name of man. But it has been said that Napoleon's ambition was boundless and inordinate. If his ambition were boundless, which is not true, it arose from the vast superiority of his mental energies to those of other men, and the circumstances in which he was placed. If his ambition were inordinate, which we deny, who fanned it? Who furnished food for its operations? The very men who have all along declaimed against his ambition. Unjustly attacked as he was on every side by hostile coalitions, traitors, libellists, and assassins, he must have been more than man to have remained quiet and allowed himself and his country to be sacrificed either by the fury of Jacobinical rage, or the cold-blooded but eternal implacability of Bourbon royalism.

A seventh charge against Napoleon is, that he was an enemy to the liberty of the press. None can esteem the press more than ourselves, because we duly appreciate its advantages to society. But the press, like other blessings, has been often wickedly applied. It has as frequently been employed in offering incense to tyrants on the one hand, and encouraging licentiousness among the people on the other, as it has been engaged in the diffusion of genuine truth and moral excellence. It has been the organ of abominable libels, of the basest of calumnies, and of the greatest of errors, both religious and political. When, therefore, gentlemen talk of the *liberty of the press*, we ask, What is the signification of the phrase? Do they mean that the press should be free to publish falsehoods, to promote the intrigues of tyrants and the designs of factions and restless demagogues, as well as to state real truth? If so, we differ from them; for this is not the liberty but the licentiousness of the press. Oh, but it must not be meddled with! Though it blow up the flame of discord, and arm factions against each other under the old cries of liberty, equality, usurper, despot, and many other party terms, still it must be free! Presume to keep it within the bounds of truth and decency, and the cry is, Behold the tyrant! the enemy of the liberty of the press! So found Napoleon. When the reins of government were placed in his hands, he found France assailed by enemies without and factions within. He succeeded in repelling foreign invasion, reconciling many hostile parties, restoring order out of confusion, and in giving confidence and stability to the government. One of the means which he adopted to effect these things was, by putting a proper restraint upon the licentiousness of the press. The libellists of France could no longer calumniate their sovereign, nor could the factions rekindle the fires of La Vendée, and re-erect revolutionary tribunals. Hence they never forgave him; they never will. The bitter invectives, the inflammatory spirit, and the misrepresentations which abound in the *Analysis*, are sufficient to satisfy us that the press is often very licentious, and requires strong curbs to keep it within the bounds of *real liberty*.

An eighth charge against Napoleon is, that he did no good, and that all his exertions and sacrifices were without results. He certainly did not effect the good he intended, because of the destruction of his fleets, the burning of

Moscow, and the unexampled severity of a Russian winter. These things prevented him from accomplishing his glorious designs with respect to the nations of Europe. He was more than twice upon the point of succeeding: had he done so, he would have been hailed as the liberator of the world; but because he failed, he has been represented as the worst of men. Such is the way of the world. Still he did much good. Wherever he marched, religious tyranny and persecution fled before him. He sowed the seeds of civil liberty in most European States, the germs of which still appear, and will, we trust, grow up to a glorious maturity. With regard to France, the good he did was immense. He reconciled hostile factions, restored the deluded and wretched emigrants, encouraged agriculture in all its branches, promoted the arts and sciences, made roads, canals, bridges, quays, harbours, adorned and enriched the capital, founded schools for the education of youth, and gave the French people enlightened and liberal laws. We well recollect the astonishment of foreigners upon the invasion of France in 1814. They expected to find the country poor and exhausted; but they were strangely surprised to find it rich and flourishing. Look at France at present. Her debt is small and decreasing; her institutions are liberal; and her people are not burdened with excessive taxation. We hesitate not to say that France is now the most free and happy country in Europe, and that all this is owing to Napoleon. His name, his memory, his actions, will ever be dear to the French people.

A comparison has often been made between Napoleon and Washington, the latter of whom has been considered greater than the former, and termed the *Fabius of the West*. We admire Washington, and we are sure that his name will ever be dear to the real friends of liberty in every country. Napoleon admired him also, and on the 9th of February, 1800, when he heard of his death, he addressed the army by the following order of the day: "Washington is dead! That great man has fought against tyranny; he has consolidated the liberty of his country. His memory will always be dear to the French people, as well as to all liberal men of both worlds, and especially to the French soldiers, who, like him and the American soldiers, have fought for equality and liberty." In addition to this honourable testimony, he farther ordered that, during ten days, black crapes should be sus-

pendent to all the flags and standards of the Republic. But Washington, it has been said, succeeded—Napoleon failed. True; but this is no proof of Washington's superiority or even equality; and even Dr. Channing admits that he did not possess "transcendent talent." Napoleon had to cope with the whole of Europe, all in arms and all skilled in the art of war; but Washington had only to struggle with a few British troops; the enemies of Napoleon were united and acted in concert, but the British generals commanding in America were disunited and jealous of each other; Napoleon's enemies had easy communications, and when beaten could immediately fall back upon their resources, but Washington's opponents were in a strange country abounding with large swamps and immense forests, and had an ocean of nearly 3000 miles to cross, in order to obtain the necessary supplies of men, horses, military stores, &c.; the French Revolutionists had torn each other to pieces, had become sickened by their reciprocal fury, and loudly called for a counter revolution; but the Americans, being out of the influence of European intrigues, had committed no excesses and remained attached to republican principles. Admitting, then, that Washington were equal to Napoleon, which he was not, and that they had changed places, Washington must have been crowned at Paris because the nation called for it, and Napoleon could have been only President of the United States because the latter decided for republicanism. Had Washington failed, and he was more than once upon the very point of failing, his memory would have been held in execration; he fortunately succeeded, and has, therefore, been hailed as the father of his country. When Dr. Channing speaks of the greatness of the American people, and of the country being "all heart" during that momentous struggle, he excites our smiles. It is true that they fought well at Brede or Bunker's Hill, but that was nearly the grave of their valour. Their subsequent cowardice in several actions roused the indignation of Washington, and filled him with fear and grief. Had it not been for the jealousy of the British generals, the great distance from England, the local obstacles upon the theatre of war, the naval action between Count de Grasse and Lord Rodney, which, if not decisive, neutralized the influence of the British fleet, and the courage of French soldiers under La Fayette, we have reason to think that America, though ALL

HEART, would have had to wait nearly another fifty years before she could proclaim her independence, and cause it to be acknowledged by the mother country.

W.

Co-operation.

LETTER II.

To the Editor.

SIR,

THE object of this letter is to point out how the principles of Co-operation might be acted upon by Unitarian societies.

Co-operation is less adapted to societies existing in crowded cities, and whose members are very unequal in point of wealth. It is more suited to those existing in small towns or villages, and these are the places where something of the kind is most wanted. When the principles of the subject have been examined and approved of, the society should be at once formed, beginning with a small weekly subscription towards the common capital. This subscription may be as low as threepence, for the Brighton West-Street Society began with one penny, which was only increased to threepence at the end of about nine months, and is to be increased to sixpence at Christmas. Sixpence a week is enough to insure success. It would be desirable that all the members of the congregation should be members of the society, but this would be a question of prudence and management. The society would meet once a week for business and discussion of principles. The value and importance of knowledge would appear in a new light, a library of useful books would be formed, and classes for acquiring knowledge would immediately be formed. In all this the minister of the congregation would be eminently useful. He would give his time and assistance to the department of knowledge. He would teach classes himself, and pay particular attention to those members who were capable of becoming teachers to others. Having once acquired a knowledge of theology, as far as it concerned his flock to understand it, he would find it a more pleasing and valuable employment to spend less time in the knotty and abstruse studies of the closet, and more in the delightful task of developing the human heart and faculties, and of converting the dogmatic sectarian into a living Christian.

The richer members of the congrega-

tion should be members of the society, whether they ever appealed to its future provisions or not. But they should have no more share or right in the property or management than any other member; all should be upon a perfect equality, excepting so far as superior knowledge and character carry with them superior influence. The formation of a common capital, for the employment of members, should be the great object aimed at, and the direction of that capital would be the subject of discussion and management. The richer members of the society or congregation might make any donations they pleased to the common capital, which, when once made, would be irrevocable. Besides this, when the society was consolidated and the members sufficiently acquainted with the principles and management, loans might be lent to the common capital, either with or without interest.

The employment of the capital would become an immediate subject of discussion, and here the first step is obviously to have a shop and a room for meeting and instruction. An agent must be appointed to conduct the shop. He must be active and intelligent, well acquainted with the principles, and somewhat accustomed to business. While the dealings of the shop are small, some one might be found, of public and *Christian* spirit enough, to act gratis, and as the dealings increased, their amount would determine the salary and the size of the premises.

And here the advantage of the subject being taken up by a congregation would be immediately apparent. They would direct their expenses to their own shop, and thus augment rapidly the trade and profits of the society. The profits might be reckoned at ten per cent., according to the experience in West Street. But the amount of profit is the least important circumstance—the chief one is the principle of a common capital to employ labour for its own advantage.

The capital required in a shop is limited to its trade. After a time, therefore, the shop would be supplied with a sufficient capital, and an overplus one would begin to be accumulated. The society would then have to consider how they would employ this surplus. Here would begin the real and visible action of the society. It would employ one of its members to manufacture. The kind of manufacture would be a local consideration; the workmen would be paid the usual wages, and the profits go to the society. The members of the society

and congregation would again afford a certain market.

The advantage of a country society would here appear in the facility of producing food, the first necessary of life, and of consuming it on the spot, instead of incurring the expense of carriage to market, and various other circuitous routes of arriving at the consumer. The modern method of dealing, which reduces all transactions into money, though the effect of high civilization and the accumulation of great individual capital, is perhaps the worst suited to general comfort and happiness. The man who makes a loaf of bread and receives the value of his labour in money, goes to a shop and purchases, perhaps, the identical loaf at several times the value which he got for making it.

A society able to supply its members with food, could employ all its other members, not producing food, in useful trades, producing necessary conveniences for themselves, and selling the surplus to increase their common capital.

Should any congregation take up the subject of Co-operation, they would in a few years find that united labour and capital would employ and support all their poorer brethren, and give them ample funds for all religious purposes, instead of compelling them to appeal to other congregations for pecuniary aid. It would also afford them the means of supporting their members in sickness and old age, far better than the common Benefit Societies. The minister of the congregation would be supported by the congregation and the society, as before; and his support would be much more easily procured. Should the time arrive when a congregation should be entirely Co-operative, the support of the minister would be reduced to a mere trifle. At present most country labourers have a garden: the society would at least have a common garden. Many a minister finds his quiet garden the best place for exercise, relaxation, and meditation. This portion of his time spent in the common garden would contribute to increase the common produce, and afford him a daily opportunity, by quiet personal conversation, of improving the minds of his flock, and inculcating practical lessons of the purest benevolence and piety, united with a zealous activity and a noble public or co-operative spirit.

In such a society, too, the minister would find a secure asylum for the education and independence of his children. At present the worldly prospects of the families of the ministers of religion are

too often clouded with uncertainty and embittered by anxiety. Ministers are no longer monks, and the exercise of the family affections is a school for the most valuable knowledge of human nature. The marriage state is as necessary for their spiritual usefulness as for their private happiness, but the meditations of the closet must be distracted by pecuniary anxieties. A man wishes his children to inherit his own rank, but this is too often impossible. Trade and labour are at present considered a degradation; but should Productive Societies, with a common capital, ever be established, labour will lose its stigma; it will be rendered less laborious by the judicious application of capital; and to be received into a society as a minister, will be to secure an independence for a family.

ADELPHOS.

*"True Worshipers" at Wareham.
To the Editor.*

*Newport, Isle of Wight,
Feb. 10, 1829.*

SIR,

WELL knowing your unwillingness to permit the pages of the Repository to be occupied by the generally unprofitable details of congregational disputes, I should have passed unnoticed the statement of Mr. James Brown in your last number; but coming from the minister of the congregation to which his observations refer, they claim a degree of attention to which neither their importance nor their accuracy would otherwise entitle them.

The circumstances, also, which led to the separation of many of the oldest and most respected members of the Wareham congregation, though painful in themselves, are highly instructive, as they tend to shew that even kindness and forbearance may be carried to a dangerous excess, as they frequently enable those who consider that in the promotion of religious opinions the means are sanctified by the end, to take advantage of that charity which thinketh no ill, covertly to advance, and at length openly to avow, purposes which, in the first instance, they could not be suspected of entertaining.

The Wareham congregation was long ranked under the denomination of Presbyterian. The members generally were believers in the unrivalled supremacy of the one God the Father, and though as to the pre-existence of Christ considerable difference of opinion prevailed, the majority, probably, inclined to the affirmation side of that question. Mr. Hill,

the former minister, was what is commonly called an Arian; and Mr. Thomas, his successor, though he seldom preached on doctrinal subjects, was considered as holding the same opinions: thus much is certain, that he shewed himself friendly to Unitarianism by attending the meetings of the various Unitarian Societies which were held in his neighbourhood, though, like many of the ministers of his class, he would probably have been offended at being considered as favouring some of the opinions which those societies were formed to promote.

In this state of things, a young man, who, though he had usually attended Calvinistic preaching, was not considered as very fixed in his opinions, settled at Wareham, and married a lady of Mr. Thomas's congregation. He expressed himself much pleased with that gentleman's preaching, and stated in the hearing of the present writer, that he never met with any one whose opinions so completely coincided with his own.

Such conduct threw our friends at Wareham off their guard; in an evil hour, at his repeated solicitation, the individual in question was admitted as a trustee to the chapel. He now became very active, alarming the minds of the young and inexperienced as to the danger of religious error; circulated tracts among them of a Calvinistic tendency; invited Calvinist ministers to his house; and, when an opportunity offered, introduced them to the pulpit, taking care afterwards to contrast their style of preaching with that of the stated minister.

Things being thus prepared, he personally insulted Mr. Thomas, and that in so gross a manner, that he felt himself compelled to resign his office. By inducing many small subscribers to enter their names on the books, a majority was obtained, and the appointment of a Calvinistic minister carried, who, though he at first professed much moderation, and shewed some degree of respect for the persons of those who differed from him, soon felt it his duty to brand their opinions as unscriptural, and, as E. K. remarks, "to deny the Christian name to those who refuse to worship Jesus Christ and the Holy Spirit."

I will not tire your readers with an enumeration of the consequences which followed; suffice it to say, that Calvinism by these means gained a complete ascendancy. At the annual meeting for business, the trustee who held the chapel deeds was requested to produce them: without knowing the motives of the re-

quest, he complied, when they were taken out of his hands; and, to complete the whole, the subscriptions of those persons whose opinions were deemed erroneous, were returned to them.

It may be asked, how I, a stranger, can be acquainted with all this. I reply, the facts I have stated were chiefly communicated to me by Mr. John Brown, of Wareham, the individual whose conduct is thus brought prominently forward, and who called on me with a view to explain and justify his conduct, as conscious that it must have made an unfavourable impression. I have endeavoured to state the circumstances as they really occurred. If I have "nought extenuated," I am not sensible that I have "set down aught in malice." Mr. Brown asserts, that "no persons have been expelled, in any just sense of the term." What his idea of the just sense of the term may be, I am not aware; perhaps he thinks that there can be no expulsion without actual violence; that to justify the term, a person must be actually taken by the shoulders and thrust out of the chapel; in this sense, certainly, neither Mr. Thomas nor our Unitarian friends were expelled. The Porcupine in the fable did not thrust his

companions out of the nest—they were only so goaded and annoyed that they found it impossible to remain. They were not, I suppose, "expelled, in any just sense of the term."

I think, however, your readers will be of opinion that our friends at Wareham were fully justified in their withdrawal from the place in which they and their fathers had long been accustomed to meet, with the intention elsewhere of worshipping God more consistently with the dictates of their consciences. Whether others were justified in the measures they took for compelling them to this alternative, may admit of a different reply. The sacrifice must have been a painful one, but it was what duty required, and was cheerfully made. It is pleasing to know that success attended their efforts; a temporary chapel has been obtained, and an acceptable minister has settled among them, and probably at no distant period a building may be erected in which the true worshipers may worship the Father in spirit and in truth.

Not wishing the above statement to rest on an anonymous signature, I subscribe myself,

THOMAS COOKE, JUN.

OBITUARY.

MRS. SARAH FISHER.

1829. Jan. 5, at *Dorchester*, aged 40, after a long and complicated illness, during which her sufferings were very great, SARAH, the wife of Mr. Thomas FISHER. She bore her heavy trials with exemplary fortitude, gentleness, and resignation; often, indeed, weeping over them, but never allowing the slightest murmur or repining against an all-wise and benevolent Providence a place in her heart, much less suffering any such to escape from her lips.

She loved life, had enjoyed it herself, contributed largely to render it delightful to others, and still fondly clung to its endearing ties; but when convinced that its termination was at hand, she could surrender it with composure, look into the tomb without dismay, and beyond it, with the Christian hope of entering upon that happy state in which "God shall wipe away all tears from the eyes; and in which there shall be no more death,

neither sorrow nor crying, neither shall there be any more pain; for former things are passed away."

MARIA MICHELL.

Jan. 16, at *Taunton*, MARIA MICHELL. Few persons, who have spent their days in the retirement of private life, have ever secured to themselves a greater share of esteem and veneration than the lamented subject of this memoir. Her most intimate companions can truly testify that they found in her all those qualities which constitute an amiable acquaintance and a worthy friend. In addition to much benevolence of heart and suavity of disposition, she also cherished those nobler and higher feelings which become the candidate for immortality, and which dignify and adorn the Christian. Her active virtues had for many years proved the excellence of the principles by which she was actuated, and her patience in long-protracted suffering set the seal to

her character, and afforded to all her friends the consolatory assurance that her work was done—her warfare accomplished—and her meetness for a better state complete. In the humble submission to the will of Heaven evinced by this excellent disciple of Christ throughout the whole period of her indisposition, and the serenity with which she contemplated her removal from this sublunary state, we are furnished with another proof of the power of Unitarianism to sustain beneath affliction's heaviest stroke and cheer the bed of death. For her, death had no sting, the grave no victory. To use her own expressive language, whilst adverting to the subject of her decease, *she knew in whom she had believed*, and having experienced the favour and protection of her heavenly Father in all the varying scenes of life's eventful day, she relied with confidence on his support and guidance when she should pass through the valley of the shadow of death. Those who survive and mourn may well lament that they shall no more participate in the pleasures and advantages of social intercourse with one so amiable and so good; but whilst they sorrow, they also indulge the Christian's hope, which "paints the lost on earth revived in heaven," and this hope affords them a consolation which nothing earthly gives nor can destroy.

MRS. ALICE WILSON.

Jan. 17, suddenly, ALICE, the wife of Mr. JAMES WILSON, of *Sharpley Lodge*, near *Bolton-le-Moors*. She was the youngest daughter of Mr. Thomas Pawsey, of Mostin, near Manchester, and was born the 16th March, 1771. Her remains were interred on Sunday, the 25th January, at the Dissenting chapel, Gorton, near Manchester. Though possessing a mind naturally timid, yet polished by education, and supported and cheered by the pure truths and promises of genuine Christianity, she was enabled to discharge the duties of her situation with great firmness and prudence under many trying and painful circumstances. Her life was indeed one of trouble and affliction, but in the midst of all, her soul reposed upon her Father and her God. By her death, the poor in the neighbourhood have lost a kind and generous benefactor, and the wise and the good a sincere and faithful friend.

February 7, 1829.

P.

MR. HENRY ATKINSON.

(From the Newcastle Chronicle.)

"On Saturday last, at his house in *Saville Row*, after a long and painful illness, sustained with great fortitude and resignation, Mr. HENRY ATKINSON, schoolmaster, aged 47 years. As a mathematician, he had few equals; and his knowledge of various other subjects was both comprehensive and accurate. As a man, he was an ornament to human nature, happily blending in his character all the more severe with the gentler virtues—alike removed from stoical severity and undignified frivolity. Uprightness and candour were qualities that had marked him from his youth, and in him was brightly exemplified what an enemy was forced to confess of a Roman, that it were easier to turn the sun from his course than him from his integrity. In this alone he was stern—in this alone inflexible—and his abhorrence of a contrary practice stood prominent in all his lessons and warnings, to the men of a future day. When viewed in another light, mildness and affability softened and gave brightness to his more dignified and manly features, and in every relation of life, as a son, a husband, a parent, a friend, and a citizen, he shone with equal lustre. His professional labours will be long remembered with gratitude by those minds which it was his pride and his pleasure to direct. Mr. Atkinson was the son of Mr. Cuthbert Atkinson, of Stamfordham, schoolmaster, and was born at Great Bavington, in Northumberland, January 28, 1781. He commenced teaching in his 13th year, in the neighbourhood where he was born, but removed to Newcastle in 1808. In the following year he became a member of the Literary and Philosophical Society, from which time until his death he was one of its most distinguished members. He was chosen one of the committee of that society in 1817, and was re-elected every succeeding year, until the last anniversary, when he declined on account of bad health. The following is a list of the papers he has written:—

"1809. A new Method of extracting the Roots of Equations of the higher Orders.

"1810. An Essay on the Eclipses of Jupiter's Satellites, and on the Mode of determining the Longitude, &c., by their Means.

"1811. A Demonstration of two curious Properties of Square Numbers,

which was honoured by the high approbation of Dr. Hutton.

"1811. A Paper demonstrating that no sensible Error can arise in the Theory of Falling Bodies from assuming Gravity as an uniformly accelerating force.

"1813. An Essay upon the Comet of 1811, and a Model elucidating its Path.

"——. An Essay on Proportion.

"1814. A Paper on the Difference between the followers of Newton and Leibnitz concerning the Measure of Forces.

"1815. An Essay on the Possibility, and if possible, on the Consequences of the Lunar Origin of Meteoric Stones.

"1816. An Essay on the Nature and Connexion of Cause and Effect.

"1818. An Essay on Truth, which was printed in the Newcastle Magazine for 1822. Dr. Gillies, Author of the History of Greece, says this Essay is "a Piece of able, accurate Reasoning."

"1819. A new Mode of investigating Equations, which obtain among the Times, Distances, and Anomalies of Comets moving around the Sun, as their Centre of Attraction, in parabolic Orbits.

"1820. An Essay on the Effects produced on the different Classes of Society by an Increase or Decrease of the Price of Corn.

"All the above were read at the Literary and Philosophical Society.

"1824. On the Utility and probable Accuracy of the Method of determining the Sun's Parallax by Observations near the Planet Mars. Read at the Astronomical Society of London, March 12, 1824, and printed in the Transactions of the Society for that Year.

"1825. On Astronomical and other Refraction; with a connected Inquiry into the Law of Temperature, in different Latitudes, and at different Altitudes. Read at the Astronomical Society of London, Jan. 14, April 8, May 13, 1825, and printed in the Transactions of the Society for that Year.

"1826. Remarks on the intended Suspension Bridge between North and South Shields, and on Suspension Bridges in general. Read at the Literary and Philosophical Society.

"——. On the Strength and Elasticity of Iron. Read at the Literary, Scientific, and Mechanical Institution, of which Mr. Atkinson was also a member.

"Mr. Atkinson was also a valuable contributor to the Ladies' and Gentlemen's Diaries, and obtained the prizes in the former in the years 1811, 1816, and 1823; and in the latter, in 1819.

"In 1827, Mr. A. delivered a Course of Lectures on Astronomy, in the Lecture-Room of the Literary and Philosophical Society.

"During the last two years, Mr. A. has been pursuing his inquiries on Refraction, and it was his intention to send another paper to the Astronomical Society of London, as a continuation of his former one on that subject, but we regret to say, that, from the bad state of his health during the greater part of the time, he has not been able to bring it to a close. We hope, however, that enough has been done to enable some of his friends to finish what he has so ably commenced, upon this very interesting and important subject."

Mr. Atkinson, soon after his settling in Newcastle, joined, upon full conviction, the Unitarian Society in Hanover Square; and, while health continued, was a regular and devout attendant, and frequently a communicant. During the absence of his regular minister, his friend, the Rev. W. B. Smith, (the author of the above tribute to his memory,) attended him with the most constant assiduity, and was a witness to the perfect composure, resignation, and hope, with which he awaited the approach of death.

W. T.

MR. BENJAMIN FLOWER.

Feb. 17, at his house in *Dalston*, in the parish of Hackney, in the 74th year of his age, Mr. BENJAMIN FLOWER, well known to the public by his writings in favour of civil and religious liberty. He was the son of a respectable tradesman in the city of London, who was a firm Protestant Dissenter, and the friend and patron of the leading Dissenting ministers of his day, in what is called the orthodox connexion, who frequented his table on an appointed day of the week, and associated there with several of the clergy of the Established Church who were known by the title of Evangelical. In this mixed society, Mr. Benjamin Flower acquired that fund of religious knowledge from which his conversation and writings were afterwards enriched. He was early in life a theological reader, and his youthful studies tended gradually to form his character to independence. He attributed his ardent love of religious liberty in a great degree to his acquaintance with Mr. Robinson, of Cambridge, of whose preaching and publications he was a zealous admirer. Mr. Flower entered upon life with flattering prospects,

but he was doomed to bear at an early period severe worldly disappointments. These, however, were the occasion of his learning more both from books and men. He undertook the education of the children of a respectable family, and in this relation began friendships, highly honourable to himself, which ceased not but with his life. Whether as a tutor or a commercial agent (we are uncertain which), he visited Holland and France, and made some considerable stay in both those countries, where he formed acquaintances which contributed not a little to his intellectual improvement and happiness. He was at Paris on the breaking out of the French Revolution, which, in its beginnings, he hailed, with all the other friends of liberty, as the commencement of a new and auspicious era in human affairs. Deeply impressed with this persuasion, he returned to England, and published his work on the French Revolution, which attracted a large share of public attention, and determined the bent of his future life. He soon saw reason to renounce his confidence in some of the political leaders in France, but subsequent events only confirmed his admiration of the noble principles asserted by the National Assembly. Having now assumed a political character, he was encouraged to establish a liberal weekly newspaper at Cambridge. This periodical work, under the name of the Cambridge Intelligencer, was read all over the kingdom, and is still remembered by many with affectionate interest, as the publication that formed or strengthened their attachment to public liberty. It was, we believe, nearly the first provincial newspaper in England that denounced the war upon Republican France as absurd and wicked. In one respect, it was a novelty in the newspaper press, for it avowed the principles of religious liberty in their fullest extent, and professed attachment to the cause of the Protestant Dissenters. This is now common, but the boldness of such a profession at this period made the editor many bitter enemies, but at the same time gained him many cordial friends, whose sympathies never failed him. For one paragraph in the Cambridge Intelligencer, reflecting upon the late Bishop Watson's political subserviency, he was visited with the vengeance of the House of Lords in the year 1799, and deprived for some months of his liberty. The argument upon this case in the Court of King's Bench, as well as in Parliament, forms part of the constitutional history of England. The Lords seemed to feel that

they had stretched their privileges against the people to the utmost, for they liberated Mr. Flower, upon making some formal submission, before the expiration of the session. This vexatious occurrence led to one of the happiest events of his life. He was visited in prison by a lady with whom he had some previous acquaintance, who, on regaining his liberty, became his wife. This admirable woman, never called to mind by those that knew her without a tear, assisted Mr. Flower in his public usefulness, and ensured his happiness. Too soon for him, and too soon for the circle (and not a small one) of his and her friends, she was called away to a better world. (See Mon. Repos. Vol. V. pp. 203, &c.) Never was there a more sincere mourner, than he whom others are now called to mourn. His language on that occasion was, and it was not mere language,

"When such friends part, 'tis the *Survivor* dies."

His consolations, next to those of religion, in which no man ever drank deeper, were in the affection of two daughters, then children, whom he had the happiness to see growing up in the spirit and the form of their mother, and from whom, till the last moment of life, he was accustomed to receive all the kindness that even filial love can offer. Before this period, Mr. Flower had removed from Cambridge to the pleasant village of Harlow, in Essex, where he established the printing business, and put to press many valuable works, particularly those of his early friend Robert Robinson, of whom he became the biographer. Here also he carried on a monthly magazine, entitled the Political Register, which for some years, a period during which the feeling of public liberty was at a low ebb, maintained, though with limited success, the principles which are stamped in English political history with the name of Charles James Fox, who, amongst other great and good men of the same time, honoured Mr. Flower with his correspondence. At Harlow he found some congenial minds who encouraged his labours in the public cause, and mitigated, by sharing, his disappointments. For the last few years, he lived in comparative retirement at Dalston, never dropping his zeal for the cause of liberty and truth, but with an apparent conviction that Providence had committed their defence to other and younger hands. Whilst he resided at Cambridge, Mr. Flower had been accus-

tomed to village preaching, and, though never assuming the profession of a minister, he was always ready to assist his ministerial friends whenever called upon; and this without distinction of party; for he was of a catholic spirit, and saw something to approve, and also, it must be admitted, something to censure, in all sects and parties. His discourses upon these occasions discovered much serious thought and great earnestness. Some of them, delivered to the villagers of Cambridgeshire especially, will never be forgotten. His sentiments on religion were nearly those of the late Drs. Price and Rees. Circumstances latterly threw him chiefly into connexion with Unitarians, but he never went to the extreme lengths of some of the accredited writers of this denomination, and his honesty was shewn in his habit of opposing them, when he thought them wrong, with as much plainness, as any other guides of public opinion. His temperament was constitutionally warm, and this led him to an occasional fervour and even severity of language which was sometimes misunderstood; the writer ventures, however, from an intimacy of thirty years, to say, that never was there a hu-

man being who made more conscience of truth, or was more desirous of extending to others the ample liberty which he claimed for himself. He was quick-sighted to what appeared to him to be religious hypocrisy or political servility, and he was no doubt sometimes mistaken in his suspicions, and sometimes immoderate in his accusations; but his errors leaned to the side of truth and liberty. The best proof of the goodness of his heart is, that he numbered amongst his warm friends persons of all religious persuasions. The last scene of his life was distressing, in so far as it shewed the decline of his mental faculties: yet there were not wanting gleams of sunshine in this gloomy day: he enjoyed, through the blessing of Providence, lucid hours, in which the best affections of his heart broke forth, and in which those that watched his decline were delighted to perceive that his last thoughts and feelings were consonant to his life, and that he sunk into death with the hope and belief, that had always been present to his mind and dear to his heart, of a resurrection, through and with his Redeemer, to life everlasting.

INTELLIGENCE.

Unitarian Chapel, Wareham, Dorset.

THE addition of a Christian Society to the Unitarian body is a circumstance that may not be considered unworthy to be recorded in the pages of the *Monthly Repository*, since its present Editor wishes it should sustain "the honourable character of the *Unitarian Review and Magazine*." The occurrence of the first anniversary of the day on which a house of prayer was opened in this town for the worship of one God, through his Son Jesus Christ, appears a proper opportunity for noticing the event, and registering it in the annals of Unitarianism. The Society began to be formed under circumstances of peculiar discouragement, with the detail of which it is unnecessary to trouble the readers of the *Repository*. The leading members of it, compelled to quit the Old Meeting-House, to which time and circumstances had attached them, assembled, although

few in number and without a pastor, in another building, resolving to worship God according to the teachings of Scripture, and not according to creeds and catechisms. This was on the first sabbath in the month of February, 1828. At first the house was kept open, partly by the reading of one of the members, partly by the services of the neighbouring ministers, who were anxious to lend a hand in raising another church, professing (as it appeared then) the pure faith of Jesus and his apostles. To the Unitarian minister at Poole, in particular, the Wareham congregation embrace this public opportunity of expressing their gratitude. Nor can they soon forget the aid afforded them in their emergency by a gentleman of Arian sentiments, who had formerly been their minister at the Old Meeting. Hearing of their shepherdless condition, he readily employed his valuable services amongst them, and, for the space of three months,

was a happy means of building up and strengthening the infant cause of Christian freedom. They have now a settled pastor, and their numbers are gradually increasing. At the close of a year, they look back without regret upon the sacrifices of ease and comfort which they have made, and forward, with humble confidence in the goodness of that Providence which has thus far blessed their efforts.

In Wareham and the neighbourhood another instance is afforded of the adaptation of Unitarian Christianity, when rightly understood, to the wants and feelings of the lower order of society. A large proportion of the congregation is of that class. They read with attention and with understanding the tracts which are put into their hands on doctrinal subjects, and, after a personal examination of the Scriptures, express themselves satisfied that we preach Jesus and him only. They have wisely got the better of the alarm which some of our Calvinistic brethren, perhaps honestly, attempted to excite amongst them, as to the dreadful tendency of Unitarian doctrines, and are now in some danger of considering the tenets of the alarmists to possess that character.

On the present occasion, we cannot forbear mentioning the pleasure and advantage we last week derived from the friendly aid of the Rev. M. Maurice, of Southampton. He preached three times to crowded and attentive audiences, twice on the Sabbath, and once on the Tuesday evening. On the afternoon and evening of the following Sabbath, the day of the anniversary, sermons were delivered on the duties incumbent upon members of a Christian society.

The building in which public service is now conducted, was intended for a temporary experiment in the cause of Unitarianism. As a consequence of its success, the erection of a more commodious structure is now contemplated.

As far as the Wareham Unitarians have consistently endeavoured to preserve that liberty wherewith Christ hath made his followers free, may their example be beneficial to others, who, like themselves, are seeking after the old paths of uncorrupted, apostolical Christianity.

Wareham, Feb. 6, 1829.

Catholic Question.

Proceedings in Parliament at the Opening of the Session.

FEBRUARY 5th.

The following extract from the King's speech, though well known to most of our readers, is perhaps necessary, as being the text on which were founded all the arguments made use of in both Houses of Parliament on this very important and all-absorbing topic:

"My Lords and Gentlemen,

"The state of Ireland has been the object of His Majesty's continued solicitude. His Majesty laments that in that part of the United Kingdom an Association should still exist, which is dangerous to the public peace, and inconsistent with the spirit of the Constitution; which keeps alive discord and ill-will amongst His Majesty's subjects, and which must, if permitted to continue, effectually obstruct every effort permanently to improve the condition of Ireland.—His Majesty confidently relies on the wisdom and on the support of his Parliament; and His Majesty feels assured that you will commit to him such powers as may enable His Majesty to maintain his just authority.—His Majesty recommends that when this essential object shall have been accomplished, you should take into your deliberate consideration the whole condition of Ireland; and that you should review the laws which impose civil disabilities on His Majesty's Roman Catholic subjects.—You will consider whether the removal of those disabilities can be effected consistently with the full and permanent security of our Establishments in Church and State, with the maintenance of the Reformed Religion established by Law, and of the Rights and Privileges of the Bishops and of the Clergy of this Realm, and of the Churches committed to their charge.—These are institutions which must ever be held sacred in this Protestant kingdom, and which it is the duty and the determination of His Majesty to preserve inviolate.—His Majesty most earnestly recommends to you to enter upon the consideration of a subject of such paramount importance, deeply interesting to the best feelings of his people, and involving the tranquillity and concord of the United Kingdom, with the temper and the moderation which will best ensure the successful issue of your deliberations."

After the usual preliminary business

The Duke of NEWCASTLE asked the Duke of Wellington whether it was his

intention to proceed on the subject of Roman Catholic disabilities by moving for the appointment of a committee to take these disabilities into consideration, or to bring the question under the consideration of their Lordships by means of a bill.

The Duke of WELLINGTON said, it was the intention of Government to present to Parliament, in the course of the present session, a measure for the adjustment of what was called the Roman Catholic Claims. This measure for the adjustment of the claims would be brought forward in a substantive shape by Ministers, without going through a committee. The measure would extend to the removal generally of all civil disabilities under which the Roman Catholics laboured, with exceptions solely resting on special grounds; and it would be accompanied by other measures rendered necessary by the removal of these disabilities.

Lord WINCHELSEA, in his usual strain, regretted the intended removal of these disabilities, in which he was followed by Lord ELDON, who maintained that the union between Church and State was as indispensable as that between man and wife! and a great deal of argument, if argument it can be called, of the same nature, which occasioned much amusement in the House.

Lord BATHURST defended the conduct of Ministers.

Lord FARNHAM was unable to see any security which could protect the Protestant Establishment from the abuse of Catholic power!

Lord DOWNSHIRE was satisfied, that if the Noble Premier went straightforward in his work, he would complete his salutary labours for the permanent benefit of all parties, and secure the peace and prosperity of the empire.

Lord ANGLESEA congratulated the country on the gracious recommendation made in his Majesty's Speech, regarding a question upon which the safety and well-being of Ireland—of the United Kingdom—mainly depended. This recommendation had diverted him from entering upon an explanation respecting his administration of the affairs of Ireland during the last ten months, of his sudden recall, and of the charges which he had reason to believe had been brought against him, of not having acted, in his high trust, in a manner consistent with his duty as the King's Representative. As, however, the public wrongs of so many millions of his fellow-subjects were now brought forward for the purpose of being redressed, he should abstain from

calling their Lordships' attention to his own private wrongs, (*hear, hear,*) and merely say, that he courted a rigid investigation of his conduct, and was most anxious to vindicate the whole course of his proceedings in Ireland, satisfied, as he was, that a just acquittal would be the result upon every branch of accusation. He sincerely hoped, that what was intended to be done would be done graciously, not with a cold and niggard hand—that the measure would be worthy a wise and liberal Legislature to offer, and befitting a high-minded, generous, long-suffering, and truly loyal people, to receive. (*Hear, hear.*) As for the Catholic Association, he would declare, that though he had lived for ten months under the nose of its asserted danger, he saw nothing whatever of it. How it was to be put down, without invading the right of the subject to express his grievances, he could not see; for though it was an unconstitutional body, he believed no lawyer would assert that it was an illegal one. If they would follow his advice, they would for ever extinguish the Association, and that was, to pass a bill placing upon a footing of political equality their Protestant and Catholic brethren. (*Hear, hear.*)

Lord GODERICH did not advise the Catholic Association to dissolve itself, for if the disabilities which affected the Catholics were removed, the nature of things would dissolve that Association. You take away the food on which it exists, you destroy the vitality of the atmosphere in which it breathes, when you say to it, "the two Houses of Parliament are ready to consider your grievances and to remove them." You avert by one generous act a thunder-cloud which has long been lowering over your horizon and threatening to burst with ruin on your heads. He would not be over nice either as to the question of securities; for he was convinced that they would find the strongest security of all in doing justice. When justice was performed, six months would not elapse before they would all wonder how this question could have excited so much dissension in the country, and could have disunited and upset so many different cabinets. (*Hear, hear.*)

The Duke of NEWCASTLE said, that though the proposition to release the Catholics from their present disabilities emanated from the Throne, it was not to be accepted without consideration by Parliament. Such a proposition ought to be decided on its own merits—because dangerous as it was in itself, it was ren-

dered still more dangerous by being recommended by a Protestant King to a Protestant Parliament.

Lord REDESDALE, among other remarks, observed, that he was certain that neither tranquillity nor satisfaction would result from the proposed change, unless all classes of Protestants were convinced that the object of it was not to force upon them the Roman Catholic religion as the religion of the state.

The Duke of WELLINGTON said, that in the intended measure it would be the especial care of his Majesty's Servants to provide for the safety of those institutions which must ever be held sacred in this Protestant kingdom, and which it was the duty and determination of his Majesty to preserve inviolate. As to the accusation brought against him of a want of faith in bringing forward this measure at present, he begged to remind their Lordships, that on various occasions he had expressed his anxiety for a settlement of the question, and that a time of tranquillity was necessary for such settlement. The measure he intended should precede those which he should afterwards propose, was calculated to produce that moment of tranquillity so necessary to conciliate the public to the plan intended for the pacification of Ireland. His noble friend had stated that the measure was inconsistent with the constitution. If he had been going to propose a measure which would have introduced a predominant Catholic power into Parliament, he should then have been doing that which was inconsistent with the constitution. But he was not going to do any such thing. There were degrees of power; and, he would ask, had not some noble Lords exerted their influence to produce that very power which has rendered a measure like that which he had announced to Parliament absolutely necessary? As such was the case, he implored noble Lords to look at the situation of the country and the state of society which it had produced. Whether it had been brought about by the existence of these disabilities, or by the Catholic Association, he would not pretend to say; but this he would say, that no man who looked at the state of things for the last two years could proceed longer upon the old system in the existing condition of Ireland, and of men's opinions on the subject, both in that country and in this. His opinion was, that it was the wish of the majority of the people that this question should be settled some way or other. It was in conformity with that wish that he had undertaken to bring the adjust-

ment of it under the consideration of Parliament; and he hoped that their Lordships would give them such time as would enable them to bring it forward in that complete manner in which his Majesty had declared his willingness to give it his royal assent. He hoped that they would not take it into consideration by piecemeal, but would wait with patience till it was placed as a whole deliberately before them. (*Hear*)

Lord LANSDOWN said, he was most glad to find that a question so indispensable to the welfare of Ireland was at length to be brought forward in a way that promised a happy issue, and he would not be so ungenerous as to pry into the motives in which the determination had originated. The question could end in one way only, and an act of grace and favour always came best from the Crown. In respect to the Catholic Association, how were they to proceed to prevent the people of Ireland from explaining their grievances? Whether the measure intended by the noble Duke should be by a suspension of the liberty of the subject, or whether it should be by sending all the members of that body to the Castle of Dublin, as long as the grievances remained untouched, those remedies would be ineffectual. (*Hear.*) As well might they attempt to remove the danger of a volcano by sweeping into it the cinders which it sometimes casts up: the inflammatory mass would still remain, and the attempt to check its vent would probably only cause it to explode in a quarter where it would be least expected and most injurious. He, however, fully admitted the danger to any state of having an irresponsible body exercising such powers as those possessed by the Association. But would it not be better to give that expression of feeling a proper direction, by bringing it there, where the collision of public discussion was always found the safest manner in which the public feeling could explode? What their Lordships were then doing would be the most effectual, and the only effectual, means of putting down the Association. (*Hear, hear.*)

HOUSE OF COMMONS.

Thursday, Feb. 5th.

The SPEAKER having read the Royal Commission just delivered in the House of Lords,—

Lord CLIVE, after warmly approving of the proposed proceedings in regard to Ireland, moved an Address to the King

in reply to his most gracious Speech ;— which motion was seconded by Lord CORRY.

Sir J. YORKE said, he had never before heard a speech which had given him so much pleasure, for although he for one had been opposed to what was called Catholic Emancipation, yet he always thought that the Irish people should be placed on such a footing as to contribute to the solid strength of the empire. It was upon such grounds that he considered the speech a most acceptable one. Indeed, both in length and variety, it exceeded all the other speeches he had ever heard from that quarter. (*A laugh.*) It was distinguished for a multitude of topics ; it began with the Ottoman Porte and ended with Catholic Emancipation. (*A laugh.*) Truly, to him (Sir Joseph Yorke) that was a most joyous termination. (*A laugh.*) He was also delighted to hear that our finances were flourishing ; and, secondly, that economy was to be the order of the day. (*Hear, hear.*)

Mr. H. BANKES asked for information as to the intended measure in respect to Ireland—information which the nation, he said, had a right to possess. He should have thought, seeing his Right Hon. Friends opposite still in their places, that certain rumours as to a change in their sentiments were unworthy of credit. He trusted that their continuance in office would be a pledge for the maintenance of the Church Establishment. (*Hear.*) If the present proposition of Ministers went to tell the Irish agitators, that if they gave up the Association they might have whatever else they desired, he would say it was a base mode of achieving that object. It was now too late to put down the Catholic Association—"treason has done its worst." (*Cries of "Hear, hear."*) Was it from intimidation and dread of the Association that Government were about to introduce such a measure as Emancipation ?

Sir R. INGLIS was of opinion that the term to "consider" meant in this case "concession," and that concession meant nothing else than the prostration of Protestantism. (*Laughter.*)

Lord MILTON complimented the Noble Premier and his colleagues on the line of conduct they had adopted in regard to the Catholic question. They had, he said, obtained a victory over their own prejudices, which would be more useful and important than that gained at Waterloo itself. (*Cheers.*) As to the Association, there was no occasion for a law to put it down, for the granting Emancipation would at once produce that effect. Take

away the grievance, and the Catholic Association fell at once. (*Cheers.*)

Mr. M. FITZGERALD expressed his delight at the prospect held out for Ireland by the production of a measure which could alone terminate a state of things that would have ended in a civil war. (*Hear, hear.*)

Lord CHANDOS was strongly opposed to any further concessions to the Catholics.

Mr. BROWNLOW thought that every man who respected the conscientious feelings and just rights of his fellow-subjects, would experience infinite satisfaction on hearing the Royal communication regarding the proposed measure for Ireland.—(*Cheers.*) It ought to be, he conceived, a subject of joy and congratulation to England—an event which should excite exultation amongst Christians. (*Hear.*) The act would reflect infinite credit on Ministers, and would confer the most lasting fame on the statesmen by whom it was effected. (*Hear.*)

Mr. MOORE was of opinion that the announcement would be a source of surprise and sorrow to Ireland : how it would be received by English Protestants, it was not for him to declare.

Mr. PEEL said, it was most painful to differ in opinion with, and separate from, honourable friends with whom he had long been concurring in a certain line of policy ; but they would, he was sure, admit this, that Ministers had access to information which his honourable friends had not ; and that they stood in a peculiar relation to his Majesty, by which they had contracted an obligation from which they could not relieve themselves by any reference to past declarations, from the duty of giving the best advice they could form, as to any measure, under the then existing situation of affairs. (*Hear, hear.*) If, therefore, Ministers believed that adherence to resistance against the Roman Catholics ought to cease—if they thought that, on the whole, it would be better for the interests of the country to take into consideration the entire condition of Ireland, it was their duty to give that advice. (*Hear, hear.*) And he would say, that there was, under present circumstances, less of evil and danger in considering the whole condition of Ireland, than in any other course which he could point out. (*Hear.*) He pretended to no new lights on the Catholic question. He retained the opinion he had formerly expressed in reference to that question. He saw the dangers which he heretofore felt, as connected with that subject ; but he had no hesita-

tion in saying, that the pressure of present circumstances was so great, that he was willing to incur those dangers, rather than, in the existing situation of the country, to endure not only the continuance, but the aggravation, of the present system. (*Hear, hear*) Looking to the position of the country—to the position of the legislature—to the disunion which had prevailed between Ministers—to the disunion which for years had marked the proceedings of two branches of the legislature—and looking to the effect which these two causes produced on the state of Ireland;—considering these things, he must say, that there appeared to him to be sufficient reasons to induce him to accept of almost any alternative. (*Hear, hear*.) Upon a review of all the circumstances of the times, he was firmly of opinion, that no administration could be formed on the principle of paramount resistance to concession to the Catholics, and therefore there was but one alternative, viz. a consideration of the question with a view to the final settlement. In four out of five Parliaments, the Commons' House had resolved in favour of Catholic Emancipation; and certainly the differences between the two Houses on such a question was an evil, and another reason why it should be brought to an issue. It was, therefore, the intention of Ministers to propose a permanent settlement of the question on satisfactory grounds. (*Cheers*.) It was their intention to effect the removal of civil and political disabilities (*cheers*), subject to those regulations which appeared necessary. Other measures were in contemplation, but the principle which Ministers had in view was to attempt a permanent settlement of the question, and the removal of civil disabilities arising from religious distinctions. (*Cheers*.) This was the general basis of the measure. It was not to be viewed in the light of a compact or compromise; neither was it connected with negotiations with any foreign powers; but it was a measure merely of domestic policy, which should, without interfering with the rights of the Crown, secure peace to the country, and have no reference whatever to any parties. (*Cheers*.) Religious distinctions having been done away, they should also come to the other subjects connected with the affairs of Ireland in better temper. His Honourable Friend had taunted Ministers with being intimidated into concessions. In his opinion, no motive could be more justly branded as ignominious than that which was usually termed cowardice. But there was a temper of mind much

more dangerous than this, though it might not be so base,—he meant the fear of being thought to be afraid. Base as a coward was, the man who abandoned himself to the fear of being thought a coward, displayed little less fortitude. His Majesty's Ministers had not been afraid of the Catholic Association. That intimidation had been resorted to he readily admitted. But it was put down by the Protestant spirit of the country. Fear, however, was by no means inconsistent with the character *constantis viri*; there were many subjects which it might be impossible for him not to contemplate without dread. He would tell his Honourable Friend, that the disorganization and disaffection of Ireland could not be looked upon without fear (*cheers*), and that to affect not to fear it would be to affect insensibility to the welfare of the country. (*Cheers*.) The opinions which he now expressed were formed more than six months ago. At that time he communicated with his Noble Friend, and they were of opinion that it was not for the King's service, nor for the welfare of the country, that hostility to concessions to the Roman Catholics should still be persisted in. They were of opinion that the time was come for a serious consideration of the question, and that there would be less evil in considering the question than in persevering to oppose it. He felt that all personal feelings must be subordinate to public good, but he could not help feeling that his own position was materially different from that of any other minister, and he would willingly have retired from that interference in the settlement of the question which now devolved upon him. In the course of the discussions, however, his Noble Friend had said that his retirement would greatly embarrass him; and this being the case, and it having been proved that difficulties would be increased if he pressed his retirement,—he said to his Noble Friend, that if such were to be the consequence, no consideration should induce him to urge his own personal wishes, but that he was ready to uphold a measure which he was firmly convinced had now become necessary. His Noble Friend had thought it his duty to advise his Majesty to resort to the proposed measure, and would not allow the fear of any imputations which he felt to be unjust to influence his conduct. (*Cheers*.)

Mr. BROUGHAM entirely concurred with the honourable gentleman who had just sat down, that this measure, great

and important, and (as he trusted it would be) infinitely beneficial to all parts of the empire, would lose more than half its value, if it were the result of negotiations or of compact, and not of the liberal wisdom of the Legislature. He considered the Catholic question to be substantially carried. He meant by the Catholic question, the admissibility of Catholics to seats in Parliament, and their eligibility to such offices as Protestants are capable of holding, with one or two exceptions with respect to certain offices, from which even Catholics must confess themselves fairly excluded. It had been said by an honourable baron, that the Ministers, in propounding a measure of this description, must have changed all their principles, without any change of circumstance to account for the change. If upon the result of larger and longer experience, men were to change opinions, and to become the supporters of different principles to those which they had heretofore honestly holden, he (Mr. Brougham) should not be disposed to speak with the slightest disrespect of those who came manfully forward and avowed such change. He preferred those who lived to profit by experience, over those whom longer living only makes more perversely obstinate (*laughter*),—year after year reaping the sad fruits of continued long life, without the important though melancholy consolation of setting against increasing years increasing wisdom. (*Continued laughter*.)—Mr. B. proceeded to observe upon the absolute necessity of terminating the existing state of things in Ireland, which threatened hourly the national safety. He believed that no man living could advocate the putting down the Catholic Association by any means but concession; and he was sorry that *that* was not intended to be the first of the proposed measures. He called upon the Catholic Association—entreated them, by a regard for their honour, their interests, the interests of the empire at large, but above all, for the success of their great cause, at once to be satisfied with the assurances from the Throne (*hear, hear!*)—to be satisfied with the commentaries of his Majesty's advisers—with the state of the question, in doors and out of doors, and at once freely to put an end to their corporate existence, and throw themselves on the wisdom of Parliament. (*Cheers*.) If with this entreaty and advice they comply, he would be answerable with his head that the question is as certain of being carried as if the bill had already received the approbation of

Parliament.—On an occasion like the present (said Mr. B. in conclusion), it would be quite useless to say, that, laying aside all personal feelings and party prepossessions, he concurred in the great and good work just on the point of being accomplished. Who can stop to ask by whom it was done, so that only it was done? Who can stop to inquire what party in the state is to derive advantage, when so great an advantage is secured as civil peace and religious tranquillity, quietness at home, and independence abroad? We are all united in forwarding this good work. As to party contentions, there will be abundance of time for going through them after completing this measure, and thus rendering the most lasting, the most general, and the most valuable benefit to the country, which Parliament had rendered for the last century. (*Cheers*.)

Mr. TRANT protested against being led away by the sophistry of the Right. Hon. Gentleman (Mr. Peel).

Mr. PELHAM thought any further concession to the Catholics would endanger our Protestant Constitution.

Gen. GASCOYNE said he had never listened to a more unsatisfactory explanation than that afforded by the Right Hon. Secretary for the change in his line of conduct. No person would, *in future*, have confidence in the declarations of a Minister.

Lord ASHLEY was much gratified at the prospect held out for Ireland, and complimented Mr. Peel upon the sacrifice he had made of private feelings to public duty.

Mr. H. GRATTAN saw the dawn of hope now rise, and there was a prospect of good for Ireland. The Catholic Association might have exhibited some violence; but such was the condition of that country, that neither person nor property was safe, and the Association was justified in going far to obtain their rights.

Sir J. MACINTOSH believed that the speech of his Majesty would be productive of the happiest consequences to England and Ireland, (*Hear, hear,*) that this would be an era of national harmony, in which England, by doing justice to Ireland, had most effectually promoted her own prosperity. (*Cheers*.) He felt a greater degree of delight at witnessing this day, than at any public event during the whole of his political life. (*Cheers*.)

Sir FRANCIS BURDETT expressed his cordial concurrence in what had fallen from Mr. Brougham, especially in the advice he had given to the Catholic As-

sociation, their adoption of which would furnish the most fortunate argument they could use to honest though prejudiced men, unite them in their cause, and dissipate that apprehension of danger which some entertained. He must also say, that it was a high merit in any Minister placed in circumstances so difficult as those of the Duke of Wellington, to be able to bring this great question to a point to which all the honest advocates of the question had so long desired to bring it. He must say, in regard to the right honourable gentleman (Mr. Peel), that, let his motive be what it might, whether a sincere change of sentiment, or a concession to circumstances, he had taken the opportunity of effecting a great public good. He must have conquered many misgivings, and undergone many taunts. He (Sir F. Burdett) hailed this measure as the harbinger of peace to the two kingdoms, which would make this union a union of heart, thereby fulfilling the ends of those who brought it about. He hailed it as the means of strengthening the country within and without. As to the noble Duke, he deserved the support of every candid and unprejudiced man; and when the Duke brought forward his measure, he would have in him (Sir F. Burdett), however feeble an advocate he might be, at least one sincere, one honest defender.

The address was then carried *nem. dis.* and the house adjourned.

FRIDAY, FEB. 6th.

MR. PEEL gave notice that on Tuesday next he should move for leave to bring in a Bill to suppress *all* dangerous Associations.

Several petitions, for and against the Claims of the Catholics, were received from various parts of the Empire.

On the Report on the Address to the King being brought up,—

SIR T. LETHBRIDGE said, he entertained a hope that the measure recommended in the King's Speech would be productive of the desired effects; and avowed his intention to watch over the future proceedings, in order to obtain for the Established Church the best possible terms, under all the circumstances of the case. (*Hear, hear.*)

MR. L. FOSTER said, he was neither an Orangeman nor a Brunswicker, and had no sort of bias on his judgment. Owing to the weakness of the Irish Government, all real power had fallen into the hands of the Catholic Association. In such circumstances, to avert a civil war, some step was absolutely necessary; and he hoped that the measure now recom-

mended would be founded upon a Protestant and not a Catholic basis, for the discipline of the Catholic Church was incompatible with the British Constitution; and if they let that Church into their House, they would find it a very troublesome companion. (*Laughter.*)

MR. G. DAWSON observed, that he went to Ireland without any knowledge of the intentions of Government, but when he witnessed the extraordinary state of that country, he felt it his duty not to sanction feelings and proceedings which tended to the destruction of the Catholics and the production of a civil war. He had not been intimidated by the Catholic Association; but he was afraid of seeing the blood of his countrymen poured forth in a desolating domestic struggle, and he therefore publicly avowed his conviction that the time had arrived when it was necessary to concede the claims of the Catholics. (*Cheers.*) Such being his opinion, he was delighted beyond measure to find that the Government had taken up the question, the settlement of which, he was confident, would be productive of lasting benefits to all parties. (*Cheers.*)

MR. HUSKISSON said, the proposed measure, when completed, would be the happiest event that had occurred since the accession of the House of Brunswick, and he trusted that it would be liberal and fully adequate to the great object in view. (*Cheers.*) It was a subject for congratulation, that truth and justice had at length prevailed over long-cherished prejudices and errors. (*Cheers.*) In legislating upon this matter, they had nothing whatever to do with religious doctrines; at the same time, he could not but notice the extraordinary change of sentiment—the numerous conversions—which had recently taken place among Gentlemen, who, a short time back, had expressed so much horror of Catholic tenets! (*Laughter.*) This, no doubt, was owing to some natural cause—some strange influence of atmosphere not well understood—that would some day or other be better explained. (*Much laughter.*) Impartial history would do justice to the subject!—Mr. H. went on to say that the Catholic Association was not the *cause*, but the *evidence*, of the ill-will that prevailed in Ireland—it was the spawn of our own wrong. (*Hear.*) He said therefore, relieve the Catholics from their disabilities, and leave the Association to expire, as it would, for want of a pretext for support. (*Hear, hear.*)

SIR J. NEWPORT, after intimating his satisfaction at the proposed measure in regard to the Catholics earnestly hoped the Catholic Association would dissolve

itself without waiting for any legislative proceeding.—(*Hear, hear.*)

Mr. R. SMITH believed that the hostility to the Catholic Claims was not so general as many supposed; and he was sure that the course now resolved upon would shortly be rewarded by the increased prosperity and unvarying attachment of Ireland.

Lord ALTHORP was delighted to see the question at length in the proper hands, and thought that the Noble Duke deserved great credit for the manner in which he had proceeded. If the Catholic Association followed the dictates of good sense and prudence, it would forthwith dissolve itself.—(*Hear.*)

Mr. C. GRANT thought the Royal Speech the most truly honest and British that had ever come before them, and every way worthy of an enlightened Monarch, who felt for the sufferings of his Irish subjects. He hoped the measure would not be clogged with incumbrances, and he thought that the best mode of doing away with the Catholic Association would be by at once granting the Catholic Claims. This was a long-desired act of national justice—nay, of national piety—(*cheers*)—for it was the exercise of an enlarged benevolence—and the result must be a happy one. He should envy the feelings both of his Majesty and the Noble Duke when they met, for the first time, the Representatives of the Empire assembled in the United Parliament of Great Britain and Ireland. (*Loud cheering.*)

Lord F. L. GOWER had always advocated concessions to the Catholics, but he thought the Association should first be put down; that would be the very *elixir vitæ* of Ireland, and a mere act of justice to the Protestant population.

Lord JOHN RUSSELL differed with the Noble Lord on this point; for though the Association was irreconcilable with law and authority, they had better dissolve it by the grant of Emancipation, and not by force of legislation. A great step was, however, gained; and he hoped nothing would be proposed which would call for any opposition, on his part, in the progress of a measure which would be the most unfading laurel in the crown of the Noble Duke, if it gave equal liberty to all classes of his Majesty's subjects. (*Cheers.*)

Mr. PEEL said he should do his best to secure the interests of the Protestants, and at the same time satisfy the expectations of every reasonable Catholic; and nothing should betray him into the expression of angry feelings, now that he had undertaken this important, difficult,

and, to him, painful task, whatever might be the reproaches of those who deemed his present conduct inconsistent with his former declarations. (*Cheers*)

FEBRUARY 14th.

The presentation of petitions in both Houses was accompanied by incidental expressions of opinion on the general question, and by a good deal of personal skirmishing.

The Earl of WINCHELSEA led the van this week. He wished to know when the Duke of Wellington meant to present a petition against his own measure, signed by ten thousand men of Boston? The Duke, with military alacrity, said, "I will present it now;" and the bulky parchment was produced forthwith. Lord FALMOUTH had a desire to be informed whether the phrase "settling the question" meant "Catholic Emancipation;" and if so, whether the Duke meant to say that the majority of the people of England were agreed with him? The Duke of WELLINGTON answered, that a great portion of the people were agreed with him; and Lord HOLLAND sarcastically directed the noble querist to apply to the House of Commons for an answer to his question. Lord FALMOUTH spoke about a dissolution of Parliament as the means by which the sense of the nation was to be obtained; and appealed to the unanimity of the men of Devonshire and those of Cornwall as specimens of "the people" from whom the Premier was to glean instruction; people who, the Earl of CAERNARVON declared, were utterly ignorant of the petition for which they held up their hands. The last-named Peer noticed a manifesto published in some of the papers, under the signature of "Winchelsea and Nottingham," in which Catholic concession was denounced as a design to destroy the Constitution and dethrone the King; but he charitably expressed his belief that it could not be the Earl of Winchelsea who spoke of the House of Peers as "degenerate senators" ready to sacrifice the Constitution at the "shrine of treason and rebellion." Time was when the author of such language would have been sent to the Tower; but the House did well to look upon the letter as the "production of a distempered fancy." The Duke of NEWCASTLE complained one evening that he had lost his ideas; but some days afterwards he recovered them sufficiently to be facetious at the Premier's expense.

The two leading Ministers suffered many taunts about "inconsistency," and "miraculous conversions." To some of

these Mr. PEEL proudly replied; but in general they were answered by his former opponents. In one instance the Duke of WELLINGTON explained to a questioner, that when he wrote his famous letter to Dr. Curtis, he had not obtained the Royal permission to take the settlement of the Catholic question under the protection of the Cabinet.

The principal oratory of the week was on Friday in the House of Lords, when the Earl of Winchelsea presented the Penenden Heath petition, and Earl Grey spoke, whose eloquent defence of the great question of civil and religious liberty we regret we are precluded from giving.

FEBRUARY 16th.

A number of petitions were presented against the Claims of the Catholics.

Lord COLCHESTER, in presenting one of this description from the Protestant Bishops and Clergy of Dublin, took occasion to avow that his sentiments remained unchanged; that he saw with regret the course adopted by Ministers; and that it would lead to the overthrow of the Constitution as settled at the Revolution. (*Hear, hear.*) His Lordship concluded by asking for information in regard to the particular measures intended to be introduced.

The Duke of WELLINGTON said, he had already stated the general purport of the measures, and he declined entering further at present upon the question. (*Hear, hear.*) They would be brought forward on the responsibility of Ministers, who hoped that they would be adopted by both Houses. They had not been resolved upon through fear, as had been alleged, nor any such motive, but from a conviction of the necessity of a final adjustment of the question. It was not an agreeable task, and he and his friends had sacrificed much, particularly his honourable friend (Mr. Peel) in another place. When the measures came to be discussed, he should be able to prove, that the Protestant interest would be exposed to greater danger by allowing the present laws to remain, than by adopting the alteration intended, by which all the Catholic disabilities would be removed, with certain exceptions.

Lord HOLLAND, in reply to Lord Colchester's assertion that the possession of political power by the Catholics would overturn the Constitution settled at the Revolution, observed, that the laws intended to be repealed were not created at the Revolution, were not fundamental principles of the Constitution, and would not have been passed if a Protestant

Succession to the Throne had been established. The rights of the people were established at the Revolution, and among them is the right to be admitted into all offices, and to take a part in the government of the country. The repeal of the laws in question, so far from violating the Constitution, will restore it, and render the Protestant Succession more secure. As long as the majority of the nation remains Protestant, there will be a Protestant Parliament, although Catholics be allowed to sit in it, as they were formerly. The King's right to the Crown was not, as some maintained, founded in his ancestry or in his Protestantism, but was a clear Parliamentary right, derived from the powers of the Constitution and the Common Law, and inherent in the people to provide for the security of the Government. (*Hear, hear.*) To call this right in question would be treason. Many important laws made at the Revolution have been since altered. Frequent Parliaments were asserted by the Bill of Rights, and yet Septennial Parliaments had been made legal—so that the Constitution had not been held inviolable; and Noble Lords were not so anxious to uphold it untouched when the question related to the rights of their fellow-subjects!

Lord ELDON expressed his entire dissent from the arguments of the Noble Lord.

FEBRUARY 17th.

A number of petitions were presented against the Catholic Claims, and some in favour of them; one from Worcestershire, signed by 5,700 persons, but which, Lord LYTTLETON contended, did not express the sentiments of the county, as it was not agreed to at a public meeting.

Lord FALMOUTH, in presenting some petitions from Cornwall, noticed the speech of Earl Grey, made a few nights since, and observed that the vote of the House of Commons, last year, was against the Catholic Claims, so that it did not appear that the public opinion had grown in their favour, as was asserted. He admitted that there was but a choice of evils; that the overthrow of the present administration would be a great one; but contended that the greatest evil of all would be the breaking up that great and glorious constitution to which we were indebted for all our prosperity,—for all our prosperity (said the Noble Lord) was owing to our pure Protestant religion. He insisted that the conduct of Ministers had been brought about by intimidation.

Lord GREY contended, that the repeated majorities of late years, in the House of Commons, proved that the Catholic question had grown in favour with the people at large. Though he admitted that the other House required reform to a certain extent, yet, even as now constituted, it was materially influenced by the public opinion. The Noble Lord admitted that the overthrow of the present Administration would be an evil; but it was impossible to form one entirely hostile to the Catholic Claims; and no man would be bold enough to undertake to conduct the Government and preserve the Constitution, if the question was to remain unsettled. (*Hear, hear.*) Let the Noble Lord consider the consequences of driving seven millions of people to despair after their hopes had been raised by the prospect of a measure in their favour. (*Cheers.*)

The Duke of WELLINGTON, for the second time, would repel the charge of intimidation which was brought against the Administration. They had proposed their measures on their own responsibility, without communication of any sort, from a sense of duty to the country, satisfied as they were that such measures were necessary to the peace and welfare of Ireland. (*Hear, hear.*) It was known that the two Houses had been of different opinions on the Catholic question, and that the Government held none at all. Such a state of things could not possibly continue, and it was the duty of Ministers to terminate it, in order to conduct the affairs of Ireland satisfactorily. These were the reasons, and not the unworthy ones imputed; and it called for more firmness, on the part of his honourable friend (Mr. Peel)—to abandon opinions which he had hitherto maintained, and to urge upon Parliament the adoption of this measure, to which he had been always opposed,—to abandon, as it were, his political existence in order to urge on Parliament this measure—it required, he repeated, more firmness of character to do that, than to adhere to his long-cherished opinions on the subject.

The Irish Associations' Suppression Bill was brought up from the Commons and read a first time.

The Duke of NEWCASTLE wished to ask the Noble Duke what were his ulterior views in regard to the intended measure of admitting Catholics into Parliament? The country, he said, was not prepared to submit to absolute power or military rule. As to the alleged difficulties of a divided Cabinet, he knew that the Noble Duke was absolute there,

and that his will was implicitly obeyed.—[No reply from the Duke of Wellington.]

Lord CAMDEN advised the Noble Duke not to reply to every question which Noble Lords might choose to put on this subject, particularly as Ministers had avowed that the measure was introduced on their own responsibility. His Lordship also complimented Mr. Peel for the manful, honourable, and most useful conduct he had adopted, in order to carry measures which he deemed beneficial to the nation, though at the great sacrifice of private ties and personal feelings. (*Cheers.*)

Lord FALMOUTH thought there was nothing irregular or improper in seeking for information on this important subject.

Lord DARNLEY complained of the narrow-minded and inflammatory appeals that had been of late made to the worst feelings and prejudices of the people—similar ones, in 1780, led to mobbings and conflagrations, but the people were then much less enlightened than they are at present.

FEBRUARY 18th.

Several petitions were presented against the Catholic Claims, among them that from the University of Oxford, by Lord CLARE, who said, that neither himself nor his noble friend the Chancellor of the University, agreed with the petitioners in their hostility to the claims of the Catholics, the favourable settlement of which they were both most anxious to aid in.—Lord BEXLEY observed, that the petition had been agreed to at the most numerous convocation ever assembled in Oxford, and had been carried by a majority of three to one. His Lordship presented an Anti-catholic petition from Norwich, signed by 5000 persons.

FEBRUARY 19th.

Several petitions were presented against the Catholic Claims; and there was one, Lord ELDON said, which he did not know well how to treat, as it was signed by a great many ladies—(*Laughter*)—about which he would look into the Journals, to see whether there was any precedent to prevent them from forwarding their remonstrances against measures which they deemed injurious to the Constitution!—Lord KING asked if the petitioners were young or old women?—(*Laughter.*)—Lord ELDON said, he could not answer upon that point; but he was sure there were many women who possessed more knowledge of the Constitution, and more common sense, than the descendants of Chancellors!—

(*Laughter.*) Lord KING remarked, he was quite sure that the sentiments expressed in the petition were those of the old women of England. (*Much laughing.*)

The Duke of SUSSEX, on presenting a petition from Bristol, in favour of the Catholic claims, took that occasion to express his gratitude to Ministers for the manly and honourable conduct they were now pursuing in regard to the Catholics, and to assure them of his most cordial support.

The Bishop of BRISTOL was of opinion that the present ruinous condition of Ireland was owing to the Catholic religion, the priests of which faith resisted all attempts to introduce a religious system of education. The demoralizing effects of their sacramental abominations, and other superstitious institutions, were evident in that country. Their Church had tampered with the articles of the Decalogue, and omitted that which condemned idolatry. (*Hear, hear.*)

The Duke of CUMBERLAND said, it was a source of painful regret to him to differ from the Noble Duke at the head of the Government, for whom he entertained the highest respect; but the question was, whether this country was to be a Protestant country with a Protestant Government, or a Roman Catholic country with a Roman Catholic Government. (*Hear, hear.*) The moment Roman Catholics were admitted into Parliament, that moment it ceased to be a Protestant Parliament; and though he was as much a friend to toleration as any one, he was not prepared to admit Catholics into Parliament, or the Cabinet, or into high confidential situations. (*Hear.*)

Lord GREY was sorry to hear such an avowal from the illustrious Duke; but he must deny that the question was whether the country was to continue Protestant or to become Catholic. The measure in question, on the contrary, would, in his opinion, eminently serve the Protestant interest, by quelling factions and removing dangers; and the colour which the illustrious Duke had given to it would not, he hoped, be suffered to affix itself to it out of doors, where it might do much mischief.

Lord ELDON highly approved of the constitutional language uttered by the illustrious Duke; and he should maintain with his latest breath, that if they once permitted Catholics to enter that House, it must cease to be a Protestant House of Lords. (*Hear.*) He should treat with contempt all the obloquy attempted to be thrown upon him either within or without that House.

Lord PLUNKETT was pleased to see that the Learned Lord had dealt in assertions only, and had not graced his remarks with a single argument. Those were the worst enemies of the State who rested the basis of the Constitution on the principle of exclusion. It was a gross misrepresentation of the Revolution of 1688; for all that the Patriots of that day aimed at was the ensuring the succession of a Protestant Sovereign; and the Catholic Peers were not by that Revolution excluded from Parliament. (*Hear, hear.*) Their exclusion was the work of Titus Oates, in the reign of Charles II., founded on the infamous fable of the Popish Plot. The Clubs called "Brunswick" should be entitled "Titus Oates' Clubs." (*Hear, hear.*) The true principles of the English Constitution were, that the Government should represent the interests of all classes, and that people of all sects should have a right to enter Parliament, and enjoy offices of State. At the Unions with Scotland and Ireland, certain oaths were required to be taken only "until Parliament should otherwise direct," and now his Majesty deemed it time to relieve his Catholic subjects from their disabilities, for the safety and general happiness of the empire. (*Hear, hear.*)

Lord REDESDALE was astonished to hear any one advocate that the advisers of the King should not be Protestant.

The LORD CHANCELLOR deprecated this premature discussion, observing, that when the proper time arrived for discussion, he should be able to prove, that the measure now censured would produce none of the evils prophesied to the Protestant Constitution.

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We cannot conclude this report, here necessarily broken off, of proceedings on the Catholic question, without enforcing on the attention of the Dissenters of all classes, and particularly those of our own persuasion, the *necessity* as well as the *duty* of petitioning in favour of Emancipation. We trust that we shall not hesitate to solicit those privileges for our Catholic brethren which they scrupled not to solicit for us. "Oh! but we differ so widely in sentiment." Granted—as wide as the Poles: but what has that to do with the question? It is the broad principle of religious freedom that we, and all other classes of Dissenters, ought to contend for; the giving to every man the enjoyment of his opinions without let or hindrance. But it may be argued, and *has been* argued by some amongst us, "What is the use of Petitioning? We have it from authority that the question will be entertained by

the Legislature. It is quite safe in their hands, and any interference of ours would but imply distrust of their sincerity." This might be true were there no petitions on the other side; but such reasoners ought to bear in mind, that it is by petitions only that the Parliament can come at the sentiments of the people. If, therefore, these are all on one side, they will naturally conclude this to be the popular side, and will, or at all events *ought to*, take their measures accordingly. We know it is the wish of the liberal party in both Houses that petitions should be set against petitions. Again, therefore, we say—PETITION!—and let no time be lost in doing so.

NOTICES.

Sussex Unitarian Association.

A Tea-meeting of this Society will be held at Brighton on Wednesday, March 18th, 1829: the Rev. G. Duplock, of Ditchling, to preach. Subject proposed for conversation, "On the Reasons for and against Religious Establishments."

Manchester College, York.

The 42nd annual meeting of the Trustees of this Institution will be held in the Cross-Street Chapel Rooms, Manchester, on Thursday, the 19th March instant, at eleven o'clock in the forenoon; and in the afternoon of the same day there will be a public dinner of the subscribers and friends of the College; George William Wood, Esq., in the chair.

S. D. DARBYSHIRE,
J. J. TAYLER,
Secretaries.

Manchester, March 1, 1829.

Society for the Relief of Protestant Dissenting Ministers' Widows and Children.

The anniversary meeting of this Society, (instituted 1733,) will be held on Wednesday, the 1st of April next, when a sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. Isaiah Birt, of Hackney. Service to begin at 12 o'clock precisely. The friends of the Society will afterwards dine together at the Albion, in Aldersgate Street.

LITERARY NOTICES.

The Rev. S. Wood is preparing for publication a "Grammar of Elocution." Conceiving that one great cause of our having so few good readers and speakers is the want of a good work on the subject, Mr. W. hopes in some measure to supply the deficiency. Avoiding the diffuseness of Walker, and the technicality of Chapman, he will endeavour to bring together in a brief compass all that is really valuable in the most approved writers on Elocution, and thus to produce a work which shall be at once complete in its details, and yet not too bulky for practical purposes. To the Grammar will be added a large Appendix, containing passages marked for reading; and the whole, though of general application, will be specially adapted to the use of students for the ministry.

In the course of the present month will be published, edited by the Rev. J. R. Beard, price to subscribers 8s., to non-subscribers 9s., a volume of Sermons for Family Use, intended to aid and recommend the Observance of Domestic Worship; contributed by the following Ministers: see Advertisement.

CORRESPONDENCE.

We hope to receive the first of the three papers promised us, by the 10th. The writer may rely on their being "*wanted*."

Some articles intended, and two announced, for insertion, are unavoidably postponed.

The Memoir of the late Charles Baring, Esq., was not received in time; nor the Letter to the Rev. W. Thorpe.

A Review of the Parish Priest's Letter to the Archbishop of Canterbury on the state of the Curates of the Church of England, in our next.

The Publications on the "Suttees" have been received; but they seem to have been delayed by the way. We could not make room for any account of the meeting at Coventry.